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The Making *of* Christianity

AN EXHIBIT OF HEBREW AND CHRISTIAN
MESSIANIC APOCALYPTICAL PHI-
LOSOPHY AND LITERATURE

BY

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THE APOCALYPSES

THE HEBREW OF

PSALMS

JOB

JONAH

EZEKIEL

ZECHARIAH

ISAIAH

DANIEL

II. ESDRAS

ENOCH

PHILO

THE CHRISTIAN OF

JOHN THE BAPTIST

JESUS

ST. MATTHEW

ST. MARK

EPISTLES OF ST. PAUL

EPISTLES OF ST. PETER

EPISTLE OF ST. JUDE

EPISTLES OF ST. JOHN

EPISTLE TO HEBREWS

ST. JOHN'S REVELATION

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THE APOCALYPSE OF SAINT JOHN

GENERAL INTRODUCTORY VIEW

It would ordinarily be absurd to begin a study of a series of connected mysterious books with the last of the series, particularly when that last one is involved in peculiar difficulties, and can itself be explained only by the others of the series. This absurdity, however, must be here committed, because, although there are many apocalyptic books, and we must use them all to explain St. John's, this latter furnishes special keys and clues to its mysteries, throws special lights on the preceeding books, furnishes general principles of interpretation, and not only is the most complete and systematic of the apocalyptic books, but is also a great receptacle and solvent of a great amount and variety of material that is scattered and disconnected in older literature.

The usual or progressive constructive method must, however, be mainly followed. The Apocalypse of St. John will be first viewed only by breaking up a certain crust of misconceptions that have invested it with a false character. When the crust is broken and a certain number of facts thereby shown, we may turn back, and demonstrate by history and literature the structure, character, and value of the whole series of books, thus discovering how much the last is the best.

By a preliminary cursory examination of St. John's

Apocalypse we obtain an authorization for going back to older literature for a great number of keys and clues.

No book in the Bible or in the world's literature has exercised, or now exercises, so immense an influence on human thought, study, and faith as St. John's Apocalypse. And yet, the most learned and careful students of the Bible are agreed that no satisfactory key to its mysteries has ever been published. Nevertheless, no other book is more dogmatically and positively treated. Unfortunately, every explainer has assumed that he knew the general character of the book; and that assumption has made it impossible for him to achieve good results. This process has gone on for nineteen hundred years, until the time has come when the first move of the student must be to unlearn, discard, and forget a great mass of lumber which has been tacked on to this book.

It has been assumed that the Apocalypses were conceived for prophecies, and are prophetical, because the name *Apocalypse* may be approximately translated *Revelation*. Really it means *Uncovering*; and as we proceed it will be demonstrated that the Apocalypses are only in a most general way prophetical, while, in wonderful and minute ways, they are uncoverings of great principles, great facts of divine and human nature, and of the ways of God. The Apocalypses uncover the destinies of mankind; but far less in the details than in the reasons for them, and in the laws and purposes of God.

It is not to be supposed that St. John's Apocalypse, or any of the others, makes a claim to be a first uncovering, or a discovery, of things previously unknown. No such meaning is inherent in the name *Apocalypse*. The name means *Exposition*, and does not mean, nor imply, *prophecy*.

In the following pages an effort is made to enable a

reader to see the Apocalypse as the early Christians saw it, by a restoration of the settings, accessories, and lights that existed when the book was written. It will be novel to most readers; but it is presented with such an array of facts and evidences that it may claim a respectful hearing, if not universal acceptance. Necessarily it will be disputatious, expository, and minute, making its structure by an accumulation of facts and quotations, and by gathering into a coherent self-proving system the elements scattered in a considerable literature.

It has come to pass that the general holding of erroneous ideas of the nature and purposes of the Apocalypse has become the guide and constructor of the attacks upon its popular estimation. It is assumed by many that the common estimate of its value is ill founded, and that therefore it never had value, and is now outgrown and exhausted. In the following pages an exposition is presented which does not aim to bolster any theories or dogmas, nor to assert the value of the principles and facts declared by the Apocalypse, but does aim to show what the asserted principles and facts were, and why they were asserted.

If this exposition seems to reduce the value of *Daniel* and *The Revelation* as prophecies, perhaps it will make them more esteemed by those readers who can accept their principles and facts as true ones, honoring God and helping human souls. Certainly it magnifies the chief prophetic elements of these books in their general aspect. It may appeal to the Christian by honoring the Old Testament, and by exhibiting the meaning of much of the words of Jesus and the Apostles in a new light. It may appeal to rational minds by its recognition and explanation of very remarkable facts in the history of human thinking. It may appeal to logical minds by its recognition of remarkable performances

in logic by ancient Jews. It may appeal to all that is best in æsthetic culture by its recognition of the art, imagination, rhetoric, and beauty in this masterpiece of literature.

The most strenuous part of the battle for the destruction or the defense of Christianity itself is now, and must be, waging around the apocalyptic parts of the Bible, and the apocalyptic elements in the creeds. This is the axis of Christian doctrine. It is "the Firing Line" where Christianity is preserved or lost.

The attackers of conservative Christianity bring forward two engines of assault. One attacks the authoritative basis of faith, and would substitute for it rationalistic self-confidence, or agnostic vacancy, with creeds of rationalistic principles. Christianity can meet this attack, and maintain itself both historically and rationally; but only by new statements of its philosophy and logic. The writer of this page has attempted something of this work in another book.* The second engine is one that was built by the orthodox, captured by the enemy, and reversed in its line of firing. It is the assumption that revelation is chiefly prophecy of events, and that in that fact is the chief value of the Bible, and especially of the Apocalypses. In fact, the greater part of the Bible and the whole of the Apocalypses is a structure of principles and facts, having only small and minor elements of prophetic forecast of individual events.

The method pursued in the following exposition is as simple as the subject matter allows. *First.* A definite key is found in the Apocalypse of St. John itself. By this key certain facts are established in respect to the general character and purpose of the book, and certain definite con-

*MAN AND HIS DIVINE FATHER. *G. P. Clarke, Upper Alton, Ill., p. 368.* \$1.50. This is a statement of the principles and logic of reasonable psychology, and the philosophy of the Bible.

clusions are reached as to the artificial construction, the originality, and the symbolical rather than the prophetic purport of the Apocalypse. *Second.* Under the guidance of this key, a scrutiny is made of the words and terms of the Apocalypse, and the distinctive words and phrases are discovered. *Third.* These words and terms are then studied in respect to their origin and meaning; and they are found originating long before the Christian era, and fully organized in a complete logical and philosophical doctrinal system by Jews. *Fourth.* This system is then traced in its complete development, partly in the Old Testament and partly in other Jewish books. *Fifth.* This system is found to be the substance of Christian doctrine and of a large part of the New Testament, so that neither *Daniel*, *Isaiah*, *Zechariah*, *The Psalms*, *Ezekiel*, nor any large part of the New Testament, can be understood, nor Christianity itself be known in its history and doctrinal significance, until the comparison of these with the Jewish Apocalyptic System is made. *Sixth.* *Daniel* and St. John's Apocalypse are analysed and then are illustrated by quotations from Jewish writers.

It has been found necessary to insert many references backward and forward, because the books explained contain from twenty to forty repetitions of the same things, and it is impossible and undesirable to repeat quotations many times.

THE KEY IN THE LETTERS TO THE CHURCHES

In the second and third chapters of St. John's Apocalypse are seven short letters nominally addressed to the seven churches in the seven cities of Asia Minor which were nearest to Patmos. These letters have thrilled and inspired with delight multitudes of the most intelligent and spiritual

souls. These at least carry intelligible meanings, although each of them contains phrases which the reader cannot explain until he has solved the enigmas of the other parts of the book.

Each letter begins with the phrase, "For (not 'unto') the Angel of the church in — write"; and purports to be an address from one of the "Seven Spirits of God." Each letter contains some title or description of the Messiah derived from Chapter I, and some other descriptive phrases which are derived from subsequent chapters. Each letter contains some injunction or warning respecting spiritual life or fidelity in the war with sin. Each letter ends with a promise of a great blessing to the individual Christian who conquers; and these promises are invariably in figures, words, and phrases, derived from subsequent chapters.

A careful reading of the whole book of the Revelation discovers that there are many repetitions of certain ideas, principles, and representations. After certain climaxes have been exhibited, the text returns to a certain point, which is always a representation of the Creator's Throne, and then it proceeds again through a definite sequence of spectacles to the Judgment Day. The book thus divides itself into seven definite sections which are identical in their general representations, but vary in their phrases, imagery, and symbols, and in the emphasis laid on their parts.

Having observed these facts, the reader may observe that the phrases and symbols which are the climax of the last section are used in the first letter, and those of the first section are used in the last letter. Acting on this hint, we discover that *the seven letters and the seven section-climaxes mate with, match, or correspond to, each other in regular order, but in reversed sequence.* In that fact the structure of the Apocalypse is laid open. The reader only needs

to compare the phrases of the letters with those of the other chapters, and he will then have found the ends of the sections. He can then find in the several sections the other ideas, symbols, and phrases of the several correspondent letters.

This discovery has far-reaching and momentous consequences. The book instantly shows itself to be wholly artificial, deliberate, and artistic. The presumption is immediately raised that it is not, and does not pretend to be, a series of messages received and spectacles seen; but is a series of symbolical exhibitions of principles, facts, and doctrines. In this symbolical character the letters themselves partake, and are divested of the character of letters to actual Christian churches, and become section-markers only.

In the light of this discovery, it is found that the representations in the seven sections follow always the same sequence; and it is a logical sequence, by which a natural connection of the ideas is indicated. The whole book ceases to be a set of prophecies, and becomes a logical sequence of doctrines derived from a first principle or fact, and it only seems to be prophetic because the doctrines in the series relate to the ways and purposes of the Creator, and because the narrator has professed to set himself in the eternity before creation.

To these results the first chapter contributes, when compared with the letters; for the phrases and figures of the first chapter, which are used also in the letters, are derived from older Jewish books, in which they are not prophetic, but are symbolical of the ideas, principles, and doctrines of a defined Jewish philosophical theology. Indeed, some of the most remarkable ones are found in older Jewish books of writers who show no sympathy with, nor even knowledge of, the Messianic prophecies and expectations, although, of course, they were familiar with them.

For convenience, a partial exhibition of the correspondence of the letters and the sections is here made.

THE FIRST SECTION.

Rev. iv to viii, 1.

v, 5, 9. Christ is keeper of the seals. He is worthy to open the seals.

The vision is of things before the creation.

iv, 11. God is saluted as Creator.

v, 6, 12. The Lamb is slain before the creation.

v, 13. Every created thing praises him.

v, 9. The Lamb's faithfulness was unto death.

Chapters v and vi exhibit the war with sin, in which many saints are faithful unto death.

vi, 15, 16. Consciences are awakened, and men who have been kings, princes, captains, strong, and rich, are alarmed and humbled, and want to be covered.

v, 9. Christ is said to have purchased souls with his blood and made them Kings and Priests.

iv, 4; vi, 11; vii, 9, 13, 14. The holy people wear white robes, washed and made white by the blood of The Lamb.

vi, 15. The wicked do not want to see the ways of The Lamb.

vii, 17. Tears are to be wiped away.

vi, 9, 11; vii, 14. The redeemed pass through "Great tribulation."

vii, 15, 17. "They serve The Lamb day and night in his temple." He will be their guide and shepherd.

v, 6, 13; vii, 15, 17. The Lamb's throne is seen. "The

THE SEVENTH LETTER.

Rev. iii, 14 to 22.

14. Christ is "The Amen," which means *confirmation* and *faithful*, and witness.

14. He is The Beginning of creation.

In *i, 8, 17*, is the same figure.

15, 16. An admonition is given to the class of persons who are not earnest in God's service.

Verse 17. Souls that think themselves rich, are poor, wretched, miserable, blind and naked. They are advised to buy white garments and pure gold refined by fire, from Christ.

Verse 18. They are advised to buy balsam for their eyes, that they may see.

Verse 19. "As many as I love I chasten." They are bidden to repent.

Verse 20. "I stand at the door and knock." "I will come to him."

Verse 20. "I will give to him to sit with me on my throne,

Lamb is in the midst of the throne." The redeemed are before the throne. "He that sitteth on the throne shall spread his tent over them."

vii, 16, 17. "They shall hunger no more." "The Lamb shall feed them."

v, 5. "The Lion of Judah has conquered."

as I sat with my Father on his throne."

Verse 20. "I will sup with him and he with me."

Verse 21. "I also conquered."

THE SECOND SECTION.

Rev. viii, 2, to xi incl.

xi, 1, 19. The temple in heaven is opened. The worshippers are therein. The ark of the covenant is seen.

xi, 15. The kingdom is become Christ's.

xi, 3. Two witness testify, suffer, and go to heaven. They are symbols of "The Word of God."

xi, 18. Faithful prophets, and those that revered Christ's name are to be rewarded. The wicked rejoice over the abused prophets.

xi, 17. The Lord has assumed his great power in and over his people, and reigned.

xi, 8. Jerusalem is called Sodom and Egypt.

xi, 2. The court of the temple is desecrated.

xi, 13. 7,000 were killed.

xi, 7. "The King of the Abyss" has an organized host of adherents opposed to the worshippers in the temple.

xi, 13. "The rest were affrighted, and gave glory to the God of Israel."

xi, 18. "The time came to give their reward to thy servants, the prophets."

"Thy wrath came, and the time of the dead to be judged."

THE SIXTH LETTER.

Rev. iii, 7 to 13.

Verse 7. Jesus is The Holy One. He has David's key. He says, "I have set an open door."

Verse 8. "Thou didst keep my word and didst not deny my name."

Verse 8. "Thou hast a little power from God."

Verse 9. False Jews are condemned.

Verse 9. False Jews are called Satan's congregation, or synagog.

Verse 9. "I will make them worship before thy feet, and know that I have loved thee."

Verse 10. "Because thou didst keep the word of my patience, I will keep thee from the hour of trial, that hour which is to come upon the whole earth."

xi, 18. "The time came to give the saints their reward."

xi, 15. "The kingdom of the world is become our Lord's: and He shall reign forever and ever."

xi, 1. "Measure the temple of God, and the altar, and them that worship therein."

xi, 15, 19. The kingdom is called the Lord's and Christ's, and he is saluted as Lord God, The Almighty.

"The ark of the covenant" is seen in Heaven. "The ark of the covenant" contained stones inscribed with the names God and Jehovah. It is also named "The ark of the testimony."

THE THIRD SECTION.

Rev. xii, xiii, xiv.

xiv, 6, 8, 9, 13, 15, 17, 18. The seven spirits are sent out.

xiii, 3, 14, 15. The typical wicked person (also a beast) receives a deadly wound, but lives. His followers make images of him, and bear his mark, and accept a living death.

xiii, 4, 7, 8. The beast wars with saints, and overcomes many souls.

xiv, 13. The works of those that die in the Lord follow them.

xii, 11. Saints conquer because of the word of their testimony.

xiii, 10. "Here is the patience and the faith of the saints."

xiv, 1, 7. "Fear God: for

Verse 11. "Hold fast, that no man take thy crown (or garland)."

Verse 11. "I come speedily."

Verse 12. "I will make him a pillar in the temple of my God."

Verse 12. "I will write upon him the name of my God * * * and my own new name."

THE FIFTH LETTER.

Rev. iii, 1 to 6.

Verse 1. The speaker has the seven Spirits of God, and the seven stars.

Verse 1. "Thou hast a name that thou livest and art dead."

Verse 2. "Be watchful!"

Verse 3. "Strengthen the rest of things which were about to perish."

Verse 3. "I have found no works of thine perfected before my God."

Verse 3. "Remember how thou hast received and didst hear, and keep it."

Verse 4. If thou shalt not

the hour of his judgment is come."

xiv, 18. "The grapes of the earth are ripe."

xiv, 4, 5. "These are they which were not defiled. In their mouths was found no lie. They are without blemish."

xiv, 1. The 144,000 are in white. (*See vii, 9.*)

xiii, 8. Saints whose names are in the book of life of The Lamb will not worship the beast.

xiv, 4, 13. "These follow The Lamb whithersoever he goeth. These were purchased for first-fruits unto God, and unto The Lamb."

"Blessed are the dead which die in The Lord from henceforth. Yes! saith The Spirit, when they shall rest from their labors: for their works follow (or accompany) them."

THE FOURTH SECTION.

Rev. xv to xix, 15.

xix, 11. The Word of God has eyes as a flame.

(*See also i, 14.*)

xvii, 14. They that conquer are faithful.

xvii; xviii; xix, 2, 3. Sin is symbolized as a luxurious, blasphemous woman, teaching idolatry, vice and sorcery.

xviii, 8. "In one day shall her plagues come; death, and mourning, and famine, etc."

watch, I will come as a thief: and thou shalt not know what hour I will come."

Verse 4. "Thou hast a few names which did not defile their garments. They are worthy."

Verse 4. "They shall walk with me in white."

Verse 5. "He that conquers shall be arrayed in white."

Verse 5. "I will in no wise blot his name out of the book of life."

Verse 5. "I will confess his name before my Father, and before his angels."

THE FOURTH LETTER.

Rev. ii, 18 to 29.

Verse 18. The Son of God has eyes as a flame.

Verse 19. "I know thy works, and thy love and faith, and ministry and patience, and that thy last works are more than the first."

Verse 20. "Thou sufferest the woman Jezebel, who calls herself prophetess, who teaches my servants to commit fornication, and to eat things sacrificed to idols."

Verse 21. "I gave her space to repent, and she repented not."

See *Isaiah xiii, 16; xiv, 21, 22.* See page 215.

xix, 11, 13. "The Faithful and True," who is "The Word of God," judges in righteousness."

xix, 8. "It was given unto her that she should array herself in fine linen * * * for the fine linen is the righteous deeds of the saints."

xvi, 13, 14. "I saw out of the mouth of the dragon * * * spirits of daimones."

xix, 2. "She corrupted the earth."

xvi, 15. "Blessed is he that watcheth, and keepeth his garments."

xix, 7. "The marriage of The Lamb is come."

xix, 10. "Worship God! For the testimony of Jesus is the spirit of prophecy."

xix, 15. "He (The Word of God) shall rule them with a rod of iron."

See full explanation on page 299.

THE FIFTH SECTION.

Rev. xix, 12 to 21.

This section is mostly made up of final spectacles, and is a second conclusion of the fourth section, or overlaps it.

xix, 21. The Rider on the White Horse kills "With the sword which came forth out of his mouth."

xvi, 13. The dragon is seen.

xvi, 10. The throne of the beast is seen.

Verse 22. "I do cast her into a bed, and them that commit adultery with her into great tribulation."

Verse 23. "And I will kill her children."

Verse 23. "I am he who searches reins and hearts."

Verse 23. "I will give to each of you according to your deeds."

Verse 22. Some "know not the deep things of Satan."

Verse 25. "That which ye have, hold fast."

Verse 25. "Hold till I come."

Verse 26. "He that keeps my words, to him will I give, etc."

Verses 26, 27. "To him will I give authority over the nations, and he shall rule them with a rod of iron * * * as I also have received from my Father."

Verse 28. I will give him the Morning Star.

THE THIRD LETTER.

Rev. ii, 12 to 17.

Verse 12. The promiser has "The sharp two edged sword."

Verse 13. "Thou dwellest where Satan's throne is."

xvii, 17. Kings give their kingdoms to the beast.

xix, 19. The beast and kings assemble.

xvi, 15. "Blessed is he that watcheth and keepeth his garments."

xviii, 23. "With thy (Babylon's) sorcery were all the nations deceived."

xix, 11. The rider (The Word of God) is "Faithful and True."

xix, 13. "He is arrayed in a garment stained with blood."

xvi, 13. Unclean spirits come from the mouth of the pseudo-prophet.

xix, 20. The pseudo-prophet is cast into a crater.

xvi 13. The beast is with the pseudo-prophet.

xix, 20. "They twain (beast and pseudo-prophet) were cast into the lake of fire."

xix, 11, 15. The Lord is seen as a rider. "He treads the winepress of the fierceness of the wrath of Almighty God."

xix, 21. "And the rest were killed with the sword of the rider, which came forth out of his mouth."

xix, 7, 9. The marriage supper of The Lamb is announced.

xv, 5. The tabernacle of the testimony is opened. It contained a stone bearing Jehovah's name.

xix, 11 to 16. Christ is called Faithful, True, The Word of God, King of Kings, and Lord Lords. "He hath a name written which no one knoweth but he himself."

Verse 13. "Thou didst not deny my faith."

Verse 13. The Greek version says, "Antipas was my faithful witness, who was killed where Satan dwells."

The Greek text is admitted to be bad. The Syriac version has no Antipas. It says, "There was seen (which in Greek might be *autoptos*) He my witness, He my faithful one, who was killed where Satan dwells."

Verse 14. "Thou hast some who hold the teaching of Balaam, etc."

Verse 15. So hast thou also some that hold the teaching of the Nikolaitans in like manner."

Verse 16. "Repent therefore; or else I come to thee quickly."

Verse 16. "And I will make war against them with the sword of my mouth."

Verse 17. "I will give of the hidden manna" (from the ark of the testimony).

Verse 17. "I will give him a white stone, and upon the stone a new name written."

Verse 17. "A name which no one knoweth but he that receiveth it."

THE SIXTH SECTION.

Rev. xx.

Verse 13. Death and Hades give up the dead.

xx, 4. Souls of slain saints live with Christ.

xx, 8, 10. Satan congregates the nations for war with God. The deceiving pseudo-prophet is with him.

xx, 37. "Satan shall be loosed."

xx, 3, 7, 8. "For a little time Satan shall be loosed."

xx, 12. "The dead were judged out of the records of the books, according to their works."

xx, 6. "Blessed is he that hath part in the first resurrection. Over these the second death hath no power."

xx, 14. "This is the second death."

THE SEVENTH SECTION.

Rev. xxi, xxii to 5.

xxii, 4, 5. "They shall see his face * * * The Lord God giveth them light."

xx, 1, 7. "He that conquers shall inherit all things."

xxii, 3. "His servants shall do him service."

xx, 1, 8. "The fearful and unbelieving and abominable, and * * * sorcerers and idolators and all liars, their part shall be in the lake that burneth with fire and brimstone."

THE SECOND LETTER.

Rev. ii, 8 to 11.

Verse 8. "These things saith The First and The Last, who was dead and lived."

This is from *i, 18*, where it is also said, "I have the keys of death and Hades."

Verse 9. "I know thy tribulation and poverty, but thou art rich."

Verse 9. "I know the blasphemy of them which say they are Jews, and they are not, but are a congregation of Satan."

Verse 10. "Fear not the things which thou art about to suffer. The Devil is about to cast some of you into prison."

Verse 10. "Ye shall have tribulation ten days."

Verse 10. "Be thou faithful unto death, and I will give thee the crown of life."

Verse 11. "He that conquers shall not be hurt by the second death."

THE FIRST LETTER.

Rev. ii, 1 to 7.

Verse 1. He holds the seven stars. He walks in the midst of the seven golden lamps. (This from *i, 12 to 20.*)

Verses 2, 3. "Thou didst bear on account of my name."

Verse 5. "Do the first works."

Verse 2. "Thou canst not bear evil men, and didst try them which call themselves Apostles and are not, and didst find them false."

xxi, 23. "The Lamb is the light thereof."

xxii, 2. "On this side of the river, and on that was the tree of life."

Verses 4, 5. "Repent, and do the first works, or else I will move thy lampstand out of its place."

Verses 7. "To him that conquers will I give to eat of the tree of life which is in the paradise of God."

Collation of the letters and of the seven sections discloses such resemblances of all to each that, without any other guidance, a presumption would arise that the seven sections are seven repetitions of the same identical ideas and facts. It becomes apparent that this is the case, the repetitions enabling the author to use a greater affluence of imagery and to vary his emphasis of special ideas, not only in the sections, but also in the letters. The seven-fold form of composition is also a part of the author's use of the symbolical number seven.

Collation of the seven sections helps to disclose how much of the matter is St. John's own rhetoric, and how much is from other sources; and it leads to a discovery that the substance of The Apocalypse is in many parts of The Old Testament, and is there not prophetically, but symbolically, and in the terms, figures, and phrases of "The Apocalyptic System" which St. John reproduces and perfects. St. John is found exhibiting ideas by the use of words or ideas from *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *The Psalms*, *Zechariah*, *Ezekiel*, *Daniel*, *Isaiah*, and very often by phrases, figures, and symbols which are elsewhere found only in the apocalyptic book of *Enoch*, or in the essays of the philosopher and allegorist Philo.

It may not be inferred that the letters were designed for a key to the Apocalypse; because it is not probable that St. John thought a key necessary. The symbols, ideas, figures, and phrases which he uses, and the whole system of his book, were matter then so common, so familiar to the

Jews, that it probably did not occur to him that a key was desirable. He was apparently chiefly intent on making The Apocalyptic System appear divine, wise, and true, and then making it centre on Jesus and exalt him.

The reversed order of the letters is not a fanciful rhetorical play. It is probably a part of St. John's plan to emphasize the doctrine that God's purposes were complete in his beginnings, and that "The Word of God" is both "The Beginning" and "The End." This is the golden thread on which the seven clusters of jewels are strung, and it is made into a closed ring by bringing the beginning and the end together. This idea is the central and formative one in the Jewish Apocalyptic System, shaping both its philosophy and its figures or symbols. A kindred purpose made *Isaiah* and the *Book of Enoch* speak of "The First and The Last," made *Daniel* use the phrase "Evening-morning," and made Philo call "The Word of God" "The Beginning."

THE MATERIAL, OR SUBSTANCE, OF THE APOCALYPSE.

If, while comparing the seven sections of The Apocalypse with each other, we neglect, for the present, the question whether or not St. John saw actual visions, and received new prophecies of specific events to come, and if we look only at the general facts and principles exhibited in the so-called visions and words, it is at once plain that the chief lessons of the book are the great chief facts and doctrines of the Christian faith, and that they are presented in the natural order in which they should logically follow each other. No person, probably, who knows or knew Christianity, has ever read The Apocalypse without feeling or seeing that it is a wonderful compendium of the chief facts, principles, and doctrines of Christianity.

The Apocalypse, in its substance, is also an aggregation of spectacles, and of proclamations or addresses attached to the spectacular exhibitions. It describes itself as a series of visions displayed and of words heard. *Prima facie* such a self-description cannot be set aside, and can scarcely be modified by any interpretation. And yet it might be that our understanding of this self-description is superficial, warped, clouded, and unreasonable.

It must be remembered that the book was written in and for an age in which ideas, rhetoric, and modes of expressing ideas, were very different from ours. The Jewish and Christian readers had other books of the same principles and doctrines, and of very similar visions, spectacles, and proclamations, which these readers did not, and were not expected to believe were real visions, spectacles, and divine proclamations: then we must observe that ancient literature, and define the actual relations of The Apocalypse to that literature.

The Apocalypse of St. John contains also a very large number of parts which are either quotations or suggestions from Hebrew Prophets, Isaiah, Zechariah, Ezekiel, Daniel, and The Psalms: then the actual relations of The Apocalypse and these scriptures must be noted.

In fact, it is certain that the greater part of the body of The Apocalypse, alike its doctrines, principles, mystical symbols, and its most peculiar phrases, is derived from a previously common literature, supplemented and made Christian by the new material of the Christianity that centred in Jesus.

That such is the substance of The Apocalypses of The New Testament is demonstrated in the following pages.

The substance of each of the seven sections of The Apocalypse of St. John is, in its general essence, as follows:

First. The Creator is observed, with symbols of his physical and spiritual power, as a perfect person, creating, ruling, and decreeing. He is holy, just, and good. His ends were foreordained and complete in his beginnings.

Second. God is revealed as his "Word." He is also "The Lamb," and "The Son of Man," and "The Anointed One" (*Messiah, Christos*). He effects salvation by his blood shed before the creation, and by his advocacy.

Third. In the purposes of God, there was decreed a "Kingdom of God," which is a kingdom of repentance, righteousness, love, obedience, and faith; and in which "The Word of God," and "The Spirit of God," lead, direct, and fight for the righteous.

Fourth. Sin began in angels before the creation of the world. Fallen angels incited men to rebellion and sin. They are figured as "Fallen Stars," and fierce beasts, and warriors.

Fifth. Wicked men war against God and his people. They are figured as beasts, or parts of beasts. These symbolical parts represent sets, or groups of the kinds of sin, or the faculties that sin.

Sixth. False religions and philosophies, producing and abetting the worst kinds of wickedness, are figured as parts, or images, of beasts, or are named "The Pseudo Prophet," and Balaam, and Cain.

Seventh. "The Word of God," as "The Anointed," and as "The Lamb," is present among men. He is "The Witness," and "The Light." The Apocalypse is his "Uncovering" of facts and truths.

Eighth. Human souls are represented as living after death. The wicked are in confinement. The righteous are near God, happy, and praying for the defeat of the wicked.

Ninth. The Kingdom of God on Earth is extended

and made victorious by the faithfulness and testimony of the righteous people. "The Lamb" is its "Light," The Spirit of God is the instructor and leader.

Tenth. The kingdom includes souls of all races of men.

Eleventh. Sin and trouble will continue on earth till the end of time or of the life of the race.

Twelfth. "The Word," or "Lamb," will come again for a day of general judgement. He will be the "Judge."

Thirteenth. The wicked will be punished forever.

Fourteenth. The righteous will be happy forever.

Such being, as is universally agreed, the general character of the substance of The Apocalypse, what is the relation of that substance to other literature?

At an early date Hebrew scholars perceived, or reasoned out from their sacred books, many of the conclusions that are, more or less logically, inferences from the doctrine that all beings and all substance were created by a personal perfect God. They first fixed the doctrine that, because The Creator was personally perfect and The Maker of all things, the ends of God in regard to men were sure, and were included in his beginnings, and were good and righteous ends worthy of God. The Apocalypse of St. John, and with it all other Scripture, and even Christianity itself, are the unfoldings of that proposition.

To many Hebrews this proposition, or doctrine, was a philosophy, or a rational logical deduction. It is not our purpose here to argue that this was good logic and philosophy. It was then believed by no other people in the world; for the belief of the eternal uncreated existence of matter was then universal except among Jews.

To show how Jews stated the doctrine, two quotations from Philo of Alexandria may suffice. Philo lived from about 30 B. C. to about 40 A. D.

*Do you doubt whether the imperishable and everlasting and blessed God is unchangeable in his counsels? and whether He abides by the designs which He originally formed? * * * There is nothing uncertain nor even future to God, who has the boundaries of time subject to himself * * * and in *aion* (*i. e.*, *eternity*), nothing is past or future, but everything is present only. *On God's Unchangeableness, Ch. 6.*

If any one were to ask me, what was the cause of the creation of the world, I, having learned from Moses, should answer, that the goodness of the living God is the cause. *On God's Unchangeableness, Ch. 23.*

But the majority of the Jews, like the majorities everywhere, were not philosophers. Nevertheless, the majority, or nearly all the Jews, accepted and maintained the philosopher's conception of God and his purposes. Then, as always, the academicians, the calm and silent men of reason and logic, formulated and established the public opinion and the national creed. The majority accepted the creed and the philosophy only as utterances of Prophets, and words out of the sacred books; but, in fact, the words of Prophets and Scriptures were recitations and echoes from the students and logicians. And it will be further shown in pages following, that not only the great principles of the philosophers' and logicians' creed, were repeated by the Prophets, but also an immense number of the other inferences, doctrines, and forms of expression, and figures of speech, used by the philosophers and logicians, were both the substance and the form of many of the sayings and writings of the most revered Prophets; *e. g.*, in *Isaiah XLIV* to

*In these pages free use is made of the admirable translation of Philo by C. D. Yonge, 4 vols., in Bohn's Library, which is obtainable from all booksellers.

XLVI, God is called Maker, Lord, Holy One, Saviour, The Just (or Righteous) One; and creation and decreed ends are mentioned; and it is said that every knee shall bow to his sworn purpose, and his salvation shall not tarry.

By the most of the Jews the designed ends of God in creation were called the "Will of God," and the "Decrees of God;" but when these titles were questioned, and their defense was demanded, the appeal was to the philosophers and the logicians; and these, working in the depths where fundamental facts and eternal principles are found, set the basic principle in their conviction that a personal, perfect, and beneficent Creator was the Cause of all matter and the Father of all spirits.

The first and simplest form of the system of faith formulated said God has decreed just and beneficent ends for men. His law is righteous, and He will maintain it. At last there will be a "Judgment Day," followed by eternal blessed life of the righteous, and eternal punishment of the wicked. This* was the system of doctrine of the Pharisees, Essenes, and Therapeutae, who made pretensions to wise philosophy. But these sects in reality were associations of Jews in whom the creed had become shrunken and nearly effete, the philosophy morbid, the logic dry and dismal, and the spiritual life had lost its enthusiasms and its sweetness.

Other Jews, earlier than the organization of the Pharisees, very much enlarged the system of connected doctrines derived, they thought, from the basic doctrine. This enlarged system also the unlearned minds accepted, because they found it, either explicitly, or inferentially, or suggestively, in the Hebrew Scriptures. This enlarged system

* See *Josephus, Antiquities, XIII, 5, 9; XVIII, 1; Wars of the Jews, II, 8; Philo, on the Freedom of the Virtuous, Ch. 12. Fragments from Eusebius's Preparation of the Gospel, VII, 8.*

may appropriately be called "The Hebrew Apocalyptic System." We may further say that it is the primitive form of The Apocalypses, and of Christianity.

The Jews first set about a grand effort to make a reasonable statement of the nature of God and of his acts: and to explain how the infinite and perfect God could act, create a world, and stand in relations to finite human beings.

They found their starting point and their material in the first chapter of *Genesis*. They said God acted by speaking; and his word was Himself; and what he first created was a thought, an incorporeal ideal of what he would create, and was a Likeness, or Image of his Word, and was a "Second Word of God."

The Word of God was not at first separable from God. He was still with (in Greek, *pros*) God. This doctrine about The Word of God is most fully stated for us by Philo, who, however, was not the maker of any part of it, nor indeed an originator of anything, but merely recited ideas, as already old and accepted, which he tried to fortify by attaching them to his allegorical explanations of The Hebrew Bible.

The following quotations from Philo are only a few of the many relating to this doctrine that could be cited:

"Speaking He created * * * His Word is his deed." *On The Sacrifices of Abel and Cain. Chap. 18.*

"The Word is more ancient than all creation * * * God used this as his instrument for the perfect arrangement of all things." *Abraham's Migration. Ch. 1.*

"The Word of God is between God's goodness and his authority." *On The Cherubim. Ch. 9.*

"The Second Deity is The Word of the Supreme Being." *Questions and Solutions, II, 62.*

This primal doctrine that the self-revelation of God was his Word, was developed by the Hebrews into a wider signi-

ficance by logic and by their interpretation of The Old Testament. When they declared God to be a perfect person, they also declared his Word, which was his Image, to be also a perfect person, and "The Son of God," although they recognized that this name was imperfect. Philo said as follows:

"God is the Father of the Divine Word." *On Fugitives, Ch. 20.*

"God appointed as Superintendent of the sun and stars, his own Word, his Firstborn Son." *Noah's Planting, I, 12.*

"The Father of the universe has caused that incorporeal being who is the Divine Image to spring up as the Eldest Son, whom in another place Moses calls The Firstborn." *On the Confusion of Tongues, Ch. 14.*

"The High Priest in the Kosmos is the Divine Word, God's own Firstborn Son." *On Dreams, I, 37.*

This conception that "The Word of God" is "The Son of God," the Jews of the Christian era obtained, as Philo did, by reasoning and philosophy, but it was incorporated into many and ancient parts of The Old Testament.

For example: In the Second Psalm they read,

"The Lord said unto me, Thou art my Son. This day I have begotten thee * * * Kiss the Son."

Here then is another part of the material of St. John's Apocalypse, and also of the substance of Christianity and of The New Testament. When St. John wrote, "In the beginning was The Word, and The Word was in-relation-with (*pros*) The God, and The Word was a God. This One was in the beginning in-relation-with (*pros*) The God. All things became through him," he was reciting phrases of the Hebrew Apocalyptical System, and applying them to Jesus.

The beginning of The Epistle To The Hebrews is also an application of the Hebrew Apocalyptical phrases to Jesus. It begins with the words:

God, speaking anciently in many portions and many ways to (or for) the fathers about the last part of the days, spoke of these things to (or for) us by a Son, whom He constituted heir of all things, through whom also He made the ages (or worlds) etc.*

Here the translators have said, "Hath in these last days spoken," etc., because they failed to recognize the place which The Logos Doctrine holds in Christianity. But the writer of the epistle had in his view God before creation speaking in reference to the last times by his Word who was his Son.

Also the writer of The Epistle To The Hebrews introduces into its first chapter parts of the *Second Psalm*, as above quoted, and part of *Psalm XLV*, "Thy throne, O God! is forever and ever," etc.; and part of *Psalm CX*, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," etc., and he connects these with "The Son of God." Why? These Psalms do not in themselves convey to the common reader any intimation that they are parts of a common system of ideas, or that the name "Son of God" is their connecting link; but any one familiar with the Jewish Apocalyptic System knows that these three Psalms are full of terms of that system. We have then *The Epistle To The Hebrews* making itself our teacher, to show us that the Jewish Apocalyptic System is the material of those three Psalms, connecting them together.

The *Second Psalm* is a quite complete statement of the whole Jewish Apocalyptic System, and mentions many of its terms, viz.: The Lord, The Decrees, The Anointed,

*In reference to the Logos Doctrine in the Epistle To The Hebrews, see page 337, etc.

The King, The Son, The Rod of Iron, The Rebellion of Sinners, The Inheritance of the Saints, The Faith of the Saints, and the Wrath of God.

The *Forty-fifth Psalm* exhibits only part of the system, viz.: the King's war and triumph, in which He is The Anointed and has a throne, a sword, a bride, and a remarkable name; all of these being common elements of the Apocalyptical System.

The *One Hundred and Tenth Psalm* describes "The Son" at God's "Right Hand," ruling with "The Rod," and as a "Judge," and also Drinking water, all of which are very important features in a section of "The Apocalypse."

It has been necessary to extend the above observations on the names "Word of God" and "Son of God," because they inhere in the origin, and are largely the substance, of a great system of doctrines, conceptions, and phrases, a system which became common among the Jews, was incorporated in Christianity, and reached its most elaborate proclamation in *The Apocalypse* of St. John.

Other logically connected doctrines, and other figures and phrases closely related, followed. The next in logical order is the name "Son of Man," which is so large an element in The Gospels, and is the name which Jesus usually applied to himself, and is a name of The Messiah in *Dan. VII, 13*, and *Rev. I, 13: XIV, 14*. It is a term of such transcendent importance, that whoever fails to discern something of its meaning and of its origin, must largely fail to understand either Judaism or Christianity: for it is the term in which, or around which, centre, or circle, all the mysteries of the Divine and the Human in Jesus, and all the philosophy of God's interest in human beings, and his plan and method in his dealing with sin and salvation.

The name in the New Testament Greek is *Ho Huios*

Toû Anthrópou, which is *The Son of Mankind*. In the Syriac New Testament it is *Bareh d' Noshō*, which also is *The Son of Mankind*. In *Dan. VII. 13* it is *Bar Anash* and *Huidō Anthrópou*, but there it is not a title or name; for only a comparison is made with "Son of a Man." There was and is in Syriac a word, *Barnosho*, which is equivalent to *Manson*, and is the common term for *Man*, or *A man*, but this is something very different in form and meaning.

The name "The Son of Mankind" would, in all languages, mean The Perfect Man, and The Real Man, and The Generic Man, and The Typical Man. In Hebrew it may mean The Ideal Man, and The Archetypal Man, and The First Man; because, in the Hebrew modes of expression, a first person, who has the characteristics of a Son of a class of persons, may be called a Son, although he is not a descendant.

The Jews were confronted, as all human beings are confronted, with the questions, "Why does the Creator care for men?" and "What does he care?" and "What has he done for their earthly and eternal happiness?" These are the transcendent and everlasting questions. The Hebrews grappled with these questions, and went with them to the profoundest depths of human thought; and answered them with the doctrine that, as man is eternally inseparable from his Creator, the Creator is eternally morally inseparable from men. In a blind and staggering way, feebly and groping, the Hebrews walked a road illuminated by a light from the Father's home; and although, at times, they forgot obedience, and faith, and love, they never forgot Him who "made man in his own image."

In time, the Jews set themselves to the task of explaining the first chapter of *Genesis* and all that was involved in

it. The earlier results and doctrines we cannot well trace. We come to the era of Christ, and we find them finished and defined in Philo's books, but evidently then old and widely spread. Philo is only their exponent, the explainer of their logical and philosophical origin.

Philo said that the first man produced by The Creator was "The Word of God." He was an Image of God, and was, in no sense, earthly. He was Ideal, Intellectual (noētós), Incorporeal, although, being The Word, He was a Person, vital and powerful.

The Word of God, being an Image of God, created the "Likeness of God," and Adam, a "Likeness of the Likeness of The Image of God," a "Third Man." The Word of God was "The Firstborn Son of God." The Ideal "Archetypal Man" was so inseparable from "The Word of God" that he also was "The Firstborn Son of God." Adam, the first man of earth, was a son of that mankind which was archetypally in the Likeness and Image of God. So, man, Mankind, The Word of God, and God, were eternally connected and related. The life of mankind was involved in God, and the Creator was involved in the career of his children. So, although Philo himself does not use the name "Son of Man," the two names "Son of God" and "Son of Mankind" had, long before the era of Jesus, come into Hebrew books and phrases, as interchangeable with each other, and with the name "Word of God." A few quotations from Philo may be made here:

"The archetypal seal would be the Idea of the Ideas, The Word of God." *On the Creation of the World, Ch. 8.*

"Man made according to God's image was an idea, or a genus, or a seal (matrix) intellectual, incorporeal." *On the Creation of the World, Ch. 46.*

"The soul of man has been fashioned according to the Archetypal Word." *Noah's Planting, II, 5.*

"God's Firstborn Word is called Man according to God's image." *The Confusion of Languages, Ch. 28.*

"The mind which is in each of us is a third image from The Creator." *The Heir of Divine Things, Ch. 48.*

"God bestows on mankind relationship to his Word, after whom, as its archetypal model, the human mind was formed." *On Curses, Ch. 8.*

"The Image of God is The Word." *On Monarchy, Ch. 5; On the Confusion of Tongues, Ch. 28; On Fugitives, Ch. 19; Questions and Solutions, II, 62.*

"Moses refers to two Words * * * One being the archetypal pattern, and the second a copy of the first." *The Heir of Divine Things, Ch. 48.*

"This man (Adam) was created perceptible to the senses, in the likeness of a Being who is appreciable only to the intellect, incorporeal, and in the likeness of the Archetypal Model, who is The Word of God, the Beginning, the Archetypal Idea, the Original Species." *Questions and Solutions, I, 4.*

The name "The Son of Man," probably earlier than 150 B. C., became common among Jews as a name of The Word of God; and was so familiar to them that it was mentioned or suggested without explanations. The Book *Enoch*, which is believed to have been written about 164 B. C., mentions this name fourteen times,* making it interchangeable with the other titles of The Messiah which are common in the Hebrew Apocalyptic System.

Even the most unlearned Jews were accustomed to this name as a title of "The Messiah" in *Daniel VII*, 13, which says, "One like a Son of a Man came to The Ancient of Days."

But we can go back of *Daniel* and *Enoch*, and find in The Old Testament "The Son of Man," as evidently a term in a system of ideas cherished, honored, and held as among the most precious of the Scriptures.

* See *Enoch XLVI*, 2, 3, 4; *XLVIII*, 2; *LXII*, 7, 9, 14; *LXIII*, 11; *LXIX*, 26, 27, 29, *LXX*, 1, *LXXI*, 17.

The *Eighth Psalm* says, "What is Man, that thou art mindful of him? And the Son of Man, that thou regardest him? For thou hast made him but little lower than God (so, in the Hebrew and English Revised Version), and crownedst him with glory and honor. Thou madest him to have dominion over the works of thy hand."

It is true that the Greek and Syriac versions of *Psalm VIII*, and *Hebrews II* which quotes it, say "Angels," instead of "God"; but it is evident that *Hebrew II* exalts The Son of Man above the Angels, precisely as *Hebrew I* exalts The Word of God above the Angels, and that *Hebrews I* and *II* are designed to recognize and honor the Hebrew Apocalyptical System, and then to declare that it is fulfilled in Jesus. *Hebrews II* makes *Psalm VIII* apocalyptical, precisely as *Hebrews I* confirms *Psalms II*, *XLV*, and *CX* as apocalyptical.

As we proceed in our study of the Hebrew and Christian Apocalypses, we shall repeatedly be turned back to the book of *Isaiah*, and find there the ideas and the phrases of the Hebrew Apocalyptical System. They make *Isaiah* intelligible, and *Isaiah* shows an early familiar connection with the Apocalyptical Literature. We shall have occasion to observe (see in pages hereafter) that *Isaiah X* to *XIV* is a complete section, or treatise, which St. John draws on very largely in the Apocalypse. We now observe here, that *Isaiah IX* is an Introduction to that section, and uses phrases which primarily are apocalyptical, but secondarily are applicable to Jesus. In verse 6, it says, "Unto us a child is born. Unto us a Son is given. And the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." The reference to The Son of Man in this verse will become more evident to a reader, when, in reading sub-

sequent pages of this book, he becomes familiar with the name Paraklete (One called near), and with what the Book of *Enoch* says about the "Calling of the name of The Son of Man."

There is much reason for believing that the last chapter of *Isaiah*, which is full of the ideas of the Hebrew Apocalyptic System, has in view the name "Son of Man" and its identity with "The Word of God" before creation, when it says, "Hear The Word of The Lord * * * A Voice of The Lord * * * Before she (who?) travailed, she brought forth. Before her pain came, she was delivered of a Man Child."

We may be sure that, before the birth of Jesus, the name "The Son of Mankind" was, to a great many Jews, interchangeable with the names "The Word of God" and "The Son of God"; and that it stood, to them, for a philosophical declaration that The Creator of men was The Father of men; and The Creator and men are inseparably bound together; and that the life and destinies of men are inherent in the life and nature of God, as much as they are dependent on his will, or his plans, or his goodness.

We can now proceed to observe other names and phrases that are chief features in St. John's *Apocalypse*. Logically the next is the name "The Light," if we follow the order of creation in *Genesis I*. It is also logically next, because it is so naturally connected with the idea of "The Word of God" as The Revealer of truth. It is a name that illumines *The Apocalypse*.

The conception and name of "The Light," as a name for "The Word of God," became a great element in The Hebrew Apocalyptic System, but so naturally as scarcely to seem a distinct element. Philo shows us how philosophically the Jews regarded light and its Author. Philo says:

"The language of The Psalms is, The Lord is my Light." (*Psalms XXVI, 1.*) And he is not only "The Light," but the archetypal pattern of all lights: or rather He is more ancient and more sublime than even the archetypal model: for the model was God's own most perfect Word, The Light " *On Dreams I, 13.*

"Moses calls the invisible ideal Divine Word The Image of God. And the image of this is that ideal Light, which is the likeness of the Divine Word, * * * and this is a star above the heavens, * * * and if one were to call it Universal Light (*panaúgeia*), he would not err." *On the Creation of the World, Ch. 8.*

"The flaming sword was the symbol of The Word." *On the Cherubim, Ch. 9.*

"What can be more brilliant, or visible at a greater distance than the Divine Word, by participation in which, all other things can repel mists and darkness?" *Allegories of the Sacred Laws, III 59.*

"God illumines the universe by Himself, the Most Brilliant Light." *On Fugitives, Ch. 24.*

This conception comes from no merely superficial or rhetorical thought of the Hebrews. It was their answer to one of the most momentous questions that can be asked; the question, Does the Creator reveal truth to men? Everything of belief and hope hangs on that question; and yet, the question, How does the Creator reveal and assure truth to men? remains almost an untouched question, except as the Hebrew and Christian philosophy has answered it with a declaration that there is a revealing spiritual light as there is cosmical light. But even this declaration remains practically unanalyzed, undefended, and even not discussed.

When the Hebrews formulated their system of ideas based on the first chapter of *Genesis*, they joined closely together The Word of God, Light, and Spirit, as being inseparable, and nearest to God The Creating Father (see page 58). The most of the Hebrews were satisfied to express their idea of this union only by rhetorical phrases and similes; but some, like Philo, framed intelligent theories

of Spirit and Revelation; and these clearer conceptions found their way, to some extent, into common ideas, and even into the Hebrew Scriptures. These conceptions grew out of, or were involved with, other scholarly ideas of "The Word of God," the ideas of "The Lamb of God," and of "The Advocate," and of "The Convicter," and of "Urim and Thummim," and many others, all of which are so important that a careful survey of them has to be made in later pages, and therefore the explanation must be omitted here.

When St. John, however, in *Rev. I. 14*, says, "The eyes of The Son of Man were as a flame of fire," and when he says in *Rev. I, 16*, "He had in his hand seven stars * * * and His countenance was as the sun shineth"; and when he says in *Rev. XXI, 23*, "The lamp thereof is The Lamb," he is repeating older cherished ideas out of the Hebrew Apocalyptic System. The same is true when St. John in his Gospel (*I, 4, 9*) says, "In Him was life: and the life was the light of men * * * There was the true light, which lighteth every man coming into the world"; and when he says, in *Rev. II, 23*, "I am He who searcheth the reins and the hearts."

The conceptions, like Philo's, which grew out of *Gen. I, 3*, took, in Hebrew minds, two forms, which however seemed to these Hebrews to be closely related. One of their chief fundamental conceptions declared The Word of God to be The Divider (see hereafter, page 51). "He divided the light from the darkness," both in Nature and in human minds. Out of this conception grew many rhetorical phrases, and a real psychological theory of rational light in men from God.

Philo says, "The Word of God cuts through everything. Being sharpened to the finest possible edge, it never ceases dividing the

objects of the senses; and when it has gone through them all, it begins to divide the intellectual ideas of *logos* (reasonable truth) into unspeakable and indescribable portions." *On the Heir of Divine Things*, Ch. 26.

"The natures of reason (*logismós*) in us, and of the Divine Word above us, are similarly indivisible; but they divide other things." *Same*, Ch. 48.

"Reasoning (*logismós*) is in us what the sun is in the kosmos, since each of them gives light." *Same*, Ch. 53.

A second chief fundamental conception, growing out of *Gen. I*, declared that the Word of God gave to Man (*Gen. II*, 6) a breath (*nishmáh*), which was spiritual life; and that this was Intellect (*diánoia*) by which men can know God, and Reason (*logismós*) by which men can discern truth, and Conscience (*to synoidós*) by which men know the character of their own souls in their relation to God. Philo very fully elaborates this theory, and combines it with the doctrine that the "Word of God" is "The Divider."

The *Book of Enoch* also says:

"In The Chosen One dwells the spirit of wisdom * * * And He will judge the secrets, * * * And the Light of the Days will dwell over the chosen ones." Ch. 49.

Making Noah a symbol of The Son of Man, *Enoch* says, "When he was born, his eyes illuminated the whole house; and it became exceedingly light." Ch. 106.

All of this enters largely into the Old and New Testaments, and as something much higher than mere rhetoric.

Proverbs XX, 27, says, "The spirit (*nishmáh*) of man is The Flame of Jehovah, searching all the innermost parts of the body."

This idea abounds in the *Psalms*, and in *The Prophets*; of which perhaps the most cherished example is *Isaiah LX*, 1 20, "Arise! Shine! For thy light is come, and the glory of Jehovah is risen upon thee; * * * Jehovah shall be thine everlasting light."

We now observe, as another element of St. John's *Apocalypse*, the name "The Anointed," which in Greek is *Christós*, and in Hebrew *Mashiah*, and in English, Christ, and Messiah, and Anointed.

The name or title, "The Anointed," occurs very few times in books or Scriptures that are recognized as apocalyptic. But it designates The King of "The kingdom of The God of Heaven"; and that is an immense part of the Hebrew Apocalyptic System.

It occurs ten times* in the *Psalms*, where it is commonly supposed to name David; but the questions whether or not it symbolizes the Saviour? and whether these Psalms preceded and helped to cause the formation of the Hebrew Apocalyptic System, or followed and voiced and widened it? are questions of serious importance. It first occurs in *Psalms II*, which surely is not only Messianic (see page 36) and commonly called prophetic of The Messiah, but as already said in another connection, is full of the peculiar elements of the Hebrew Apocalyptic System. There are many elements of that system in all the Psalms in which the name "The Anointed" occurs; and it may be that, in some future time, the Christian host may see the Apocalyptic System in very many of the Psalms, and delight in the recognition. The time has already come when Christian teachers should define just what they mean when they designate vaguely certain Psalms as "Messianic"; for this Messianism is Apocalypticism. Is that what Christian teachers mean in respect to these Psalms?

It designates The Word of God as a King. The earliest Christians declared their conception of the time and nature of The Kingdom of God (or of The Heavens), by

* *Psalms II*, 2; *XVIII*, 50; *XX*, 6; *XXVIII*, 8; *LXXXIV*, 9; *LXXXIX*, 38, 51; *CV*, 15; *CXXXII*, 10, 17.

making the name Christós the chief name of Jesus. As a part of the beliefs about "The Kingdom of God," the name "The Anointed One" is connected with a larger number of the items of the Hebrew Apocalyptical System than any other title of "The Word of God," although it is little used.

It is used in *Dan. IX, 25, 26*, as another title of Him who is also called "The Prince" (*Nagid*). It is used twice in the Book of *Enoch*, viz.:

"Before the Son of Man, the sinners will fall * * * because they have denied The Lord of the Spirits and his Anointed." *Ch. XLVII, 10*.

"All these things are for the power of his Anointed: that he may command and be powerful on the Earth." *Ch. LII, 4*.

The name "Anointed One" is used twice in *II Esdras* (*VII, 29; XII, 32*).

This name Messiah stood, to the Jews of the era of Jesus, as the symbol of their hopes. The hopes were vague and uncertain. The kingdom might be far off; perhaps ages away, in a time of general judgment; but, in any case, the King was living. He was preparing. He was coming. The Kingdom would prevail, and be glorious. In fact, the kingdom was in the King, and He had been always Anointed, and was always ruling. More and more the hopes glowed; and their glow brought the prophecies and assurances ever nearer; until at last the very air of Syria, and even of the Roman world, was both aglow with a gleam, and tremulous with voices that, to the chosen Nation, were like the aurora of a new sun, and the triumphant music of a coming host. When John The Baptist declared the Kingdom near, multitudes were ready to greet The King.

The beliefs as to The Anointed varied, as the preparations in the minds of the people varied. To some He was

The Word of God before creation. To some He was Jehovah. To some He was a coming earthly monarch. To some He was The Judge for the Last Day. To some He was the Ruling Idea discovered in philosophy and logic. To some He was the Idea that answered to the people's faith in God's justice and fatherhood. To some He was the embodiment of the promises of the Prophets.

The frequency of the name Christ in the New Testament has diverted attention from its significance, and made it seem a name rather than a title. Perhaps religion and Christianity would profit, if we should restore the old conception, and acquire the habit of saying "Jesus The Anointed."

Whence came this title? The word is rare in the Old Testament, but the facts and features of "The Kingdom" fill its pages. And the title itself occurs just enough to indicate that it was old and familiar, even at the writing of the first *Psalms* and *Isaiah*. The Second Psalm, which, as before observed (see page 36), is full of phrases of the Hebrew Apocalyptical System, says, "Kings set themselves * * * against Jehovah, and against his Anointed * * * yet have I set my King upon my holy hill of Zion."

Isaiah XLIV, 28; XLV, 1, say, "I am Jehovah * * * that saith of Cyrus, He is my shepherd. * * * Thus saith Jehovah to his Anointed, to Cyrus, whose right hand I have holden to subdue nations before him * * * that thou mightest know that I, Jehovah, which call thee by thy name, am the God of Israel; * * * I have called thee by thy name: I have surnamed thee."

Concerning this passage of *Isaiah*, it may be said that *XLIV, 21* to *XLV, 25*, as has been said in other connections (see other pages), is full of the Hebrew Apocalyptical terms; e. g., "The Creator, as Lord; Redeemer; Holy

One of Israel; Saviour; Just God; Creator of Light"; Who confirms "The Word of his Servant," and "The Chosen Ones." At a first view, the name Cyrus seems inexplicable; but the Apocalyptical Literature offers keys: e. g., Cryus is here also called "My Shepherd," and this is one of the apocalyptical names in Philo's books, and in Enoch, and in parts of the Old Testament (see hereafter). When we come to a study of *Daniel*, we shall find Nebukhadnezzar made a symbol of wickedness, and Cyrus (without regard to his character) made a symbol of the Deliverer (see hereafter,); *Isaiah* in that section (*XI to XIV*) which is so apocalyptical, and is a basis of sections of St. John's Apocalypse, makes Babylon a symbol of wickedness. There is reason for believing that Cyrus may have been, to quite a considerable extent, held as a symbol of "The Anointed One," in his character of the breaker of the power of a kingdom of great wickedness.

The phrase, "Called by name," in this passage of *Isaiah* is common in, and peculiar to, the Hebrew Apocalyptical writings. (See page elsewhere for quotations from *Enoch*.) It is a part of that great line of ideas which became definite in the great title The Paraklete (Advocate).

We may now proceed to observe the name "The Lamb," which is so great and important an element in the material of St. John's Apocalypse.

It must not be thought that this name originated with John The Baptist, as a name for Jesus (*John I, 29, 37*); nor with Saint Peter's words in *I Peter I, 19*; nor with Isaiah's simile, in *Isaiah LIII, 7*; nor that the name is a random rhetorical figure. Neither does it stand alone; nor can it be studied alone. It is a part of a system of ideas, the most intellectual, the most carefully philosophical, the most exactly critical of principles, the most comprehensive,

of all systems ever known to men. The study of it cannot be simple nor short; for the name Lamb is bound, both in its origin and its use, with such other names as "Advocate, High Priest, Light, Mediator," and with many other terms of Biblical and Christian theology that are not commonly much talked about. But no one can afford to forego this study; for in it is the whole philosophy of salvation, and the basis of all blessed hopes.

It has been said on a preceding page (page 38), that, to many Jews, the name "The Son of Mankind" stood for a declaration of an inseparable union of the Creator and his children. In that conception an immense amount of immeasurable principles was contained. It involved the principle that the Creator's own life was affected by the foreseen human sin, and that, in some real sense, he took on its burden. It meant that, in "The Word of God," justice, love, and mercy must join with the authority of The Judge; and that, in some sense, "The Word of God," who was also "The Son of Mankind," was a Sin Bearer and a Sinner's Saviour.

These principles were very much clarified and extended by another and larger view of the meanings of the name "The Word of God" in Greek. A reverent spirit invested the noun *Logos* with a certain sanctity in all its meaning. It was the name for The Creator, and in all its meanings it was a good and worthy name; and it carried great and exalted conceptions. It had already become a term for the expression of the great ideas of reason and for the exercises of logic and reasoning (*logismós*).

The fundamental idea of the verb-root *lego* is like our word *lay*, and in full it means *to lay things in their relations*. Hence it meant to *divide, gather, place, distribute, count, collect, elect, select, choose, arrange, bind*, etc. And

secondarily it meant *to speak, say, declare, propose, argue, reason, etc.*

The noun *logos* meant *order, arrangement, division, divider, bond, relation, ratio, law, etc.* And secondarily it meant *word, speech, reasonable truth, judgment, name, sentence, proposition, testimony, definition, decree, plea, petition, etc.* The noun *logos* and the participle *lectus* are the roots of the most of our English words in which the syllables *log* and *lect* occur.

Every one of these meanings of *logos* became, in The Hebrew Apocalyptical System, an attribute or function of "The Word of God." They invested the name "The Word of God" with the doctrine that Through Him comes all order in all things: He is the Divider and The Bond in all things: He both separates and joins the powers of God: He separates and joins The Creator and men: Beginnings and ends are in Him: He is Lawgiver and Judge: He separates truth and error: He is the searcher of souls, convincing and convicting: He joins the life of God and men; and in Him are joined law and penalties, justice and love, sin and salvation.

These refinements of the definition of *logos* are neither frivolities nor drivelings. They are vehicles to carry, or garments to clothe, the highest conceptions of God's nature and ways that men have ever framed. They name ideas that are vital, profound, far-reaching, to-day as ever. They became the substance of a "Hebrew Apocalyptical System," which declared God's ends to be contained in his beginnings; and those ends were to be judgment and eternal life, after a course of history in which the kingdom of God, under the Kingship of The Son of God, who is also Son of Man-kind, should contend against wickedness.

How the conception of "The Word" as The Divider and

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Bond stood in some Jewish minds may be seen in the following quotations from Philo.

"It is The Divine Word which divided and distributed everything in Nature" *Heir of Divine Things, Ch. 48.*

"Whatever has been consolidated has been bound by the Divine Word: for this is a glue and bond, filling all things with Being." *Same, Ch. 38.*

"The Creating Father has given to his Archangelic and most ancient Word, to stand on the confines of both worlds, and to separate creation from The Creator." *Same, Ch. 42.*

These ideas, inherent in *légo* and *lógos*, were paralleled in Jewish minds by another Greek word *némo*, and its noun *nómos*. *Nemo* means to *distribute*, and *nómos* means *law*. Philo says, viz.:

"The constitution of Nature is *The Right Logos*, which, in more proper language, is named Law (*nómos*)." *Creation of The World, Ch. 50.*

"The eternal law (*aídios nómos*) of the eternal (*aiōnìdēs*) God is the support of the universe, * * * This law moves on in the unwearied irresistible course of Nature, uniting and binding together all the parts of the universe." *On The World, Ch. 2.*

Philo saw, in such ideas, a distinct philosophy of mediation of "The Word of God." He saw The Word as at once The Beginning and The End, and also as The Mediator between God and men. He says, e. g.:

"The Word of God taught us to arrange all things so as to produce an exact opposition; for a thing is made of two opposites, * * * Is not this what Heraclitus, that great philosopher of the Greeks, put forth as the leading principle of his whole philosophy? It is in reality an ancient discovery of Moses, that everything has its opposite." *Heir of Divine Things, Ch. 43.*

"The Word is perpetually a Suppliant to God on behalf of mortals, * * * And the Word rejoices in the gift, and, exulting in it, announces it and boasts of it, saying, I stood in the midst between The Lord and you * * * like a hostage to both parties." *Same, Ch. 42.*

To such ideas as these there was joined the Mosaic system of ideas about mediation by Priests, and atonement by sacrifice. The whole ritual of the sanctuaries, the whole of the solemn and impressive ministrations of the Priests, the whole spectacular pageants of the slaughter of victims, the whole breath and spirit of the Levitical Law and worship, joined to give a character to the Jewish conceptions of The Word as the Mediator between God and man.

There resulted naturally, logically, and inevitably, and, as the Jews believed, scripturally, a doctrine that "The Word of God," before creation began, assumed every position and character of a Mediator. In his person He was "The Son of Mankind," and "The High Priest of The Confession," and "The Advocate," and "The Lamb of God." Philo says, e. g.:

"In the world, the High Priest is the Divine Word, God's First-born Son, * * * The Great High Priest of the Confession has been sufficiently described by us." *On Dreams, Ch. 37, 38.*

"I admire him who says God will provide himself a lamb for a burnt offering, * * * And a ram was found caught by the horns; that is to say, The Word was found silent, * * * Therefore, God will provide." *On Fugitives, Ch. 24.*

These ideas became distinctly the basis of the Hebrew Apocalyptic System; but, since human nature is what it is, the thoughts and hopes of men turned more towards the idea of "The Kingdom of God" than towards the spiritual salvation. Everywhere the Kingdom was waited for, and the coming King proclaimed; but The Lamb was almost forgotten, except by the saintly souls to whom sin was a horror, or by the wise minds who saw sin as the ultimate cause of all earthly evil. When Jesus came, the crowd asked, "Is this the King?" When they pressed on John The Baptist, they asked only, "Art Thou The Anointed?"

And only John was great enough to answer "Behold The Lamb of God." It remained for Jesus himself to restore the name Lamb, and the principle of Vicariousness, and the fact of the Atonement before creation. Apparently, without Jesus it would have died out as a theory, and been a forgotten idea, withered in the hot blast of human passions, dessicated in the sordidness of human toil, and overwhelmed in the sweeping waves of the changeful and superficial philosophies of men. Men asked for a kingdom, and a King, and for power and glory, and for triumph over their enemies, more than they asked for spiritual light or peace, or for eternal life.

Jesus and the Apostles proclaimed the Atonement; and their Gospel was not merely a presentation of Jesus in his earthly work; nor was it Petrine, Johannine, or Pauline. It was the Apocalyptic doctrine perpetuated, explained, and perfected, in the life, and work, and words of the living Lamb.

St. John, in The Apocalypse, presents in equal prominence the three characters, "The Word of God," "The Son of Man," and "The Lamb," and these three names are interchangeable names of Him who, in eternity, was "The Anointed."

But when St. John names Christ "The Lamb," the basis of his idea is that conception which he presents in *Rev. XIII. 8*, "The Lamb that hath been slain from the foundation of the world." In all the sections of *The Apocalypse* when St. John mentions The Lamb, or his blood, he has set his own point of view back in the past eternity, and sees things as they were foreordained.

Christ, and the other Apostles besides John, base all human hopes on what was done or prepared before creation. Jesus said, "Inherit the kingdom prepared for you from

the foundation of the world," *Matt. XXV, 34*; and "Thou lovedst me before the foundation of the world," *John XVII, 24*; St. Paul said, "He (God) chose us in him (Christ) before the foundation of the world," *Eph. I, 4*. St. Peter said, "Ye were redeemed * * * with precious blood, as of a Lamb, Christ, who was foreknown before the foundation of the world," *I Peter I, 18, 19, 20*. The Epistle To The Hebrews, which is full of the Hebrew Apocalyptical System, and is explained by that, says, "The works were finished from the foundation of the world," *Heb. IV, 3*; and then in all the rest of the Epistle, it presents "Jesus The Anointed" as the High Priest and the sacrifice, whose atonement began in eternity with God, bringing "The blood of the eternal covenant." *Heb. XIII, 20*.

Next we may notice, that the Jews cherished, as part of the Apocalyptical System, the idea that The Word of God is The Chief Shepherd of God's flock. Philo says this, and finds it in *Psalms XXIII* (see page hereafter). Chapter 89 of the Book of *Enoch* figures the Israelites as the sheep of God, having many successive shepherds under "The Lord of the sheep." *Isaiah LXIII, 11, 12*; presents the same idea (see page hereafter): and Jesus repeats it in *John X, 1 to 17*. It is this idea that deepens the significance of the name "The Great Shepherd of the sheep," in *Heb. XIII, 20*, and the name "Shepherd and Bishop" in *I Peter, II, 25*.

The foregoing line of doctrines and exhibitions, starting in the belief of a mediation for men by "The Word of God," and culminating in St. John's Apocalypse of "The Lamb," is paralleled by, and interwoven with, many other lines of ideas and figures, which add a wealth of significance to the principles and conceptions, and are fundamental elements, alike of the "Hebrew Apocalyptical System," and of St. John's Apocalypse, and of Christianity itself.

First, the idea of mediation, being wholly Hebrew, was expressed in Hebrew words. One of these words was the verb *iakach*, which primarily means *to be right* and *to make right*, and, in its modified forms, means *to do the acts of a righteous judge*, viz.: *to mediate*, *to convince*, *to convict*, and *to intercede*. Its participle *mokiach* means *mediator*, *advocate*, *convincer*, and *convicter*.

For example: *Gen. XXXI, 37*, says "That they may establish (*iokichu*) the right between us." *Job IX, 33*, says "There is no mediator (*mokiach*) between us," or, as The Greek Septuagint version well renders it, "O that there were a mediator (*mesítēs*) of us, and one convicting (*elénchōn*) between both." The Septuagint also uses the Greek verb *eléncho* in translating *iðkichu* in *Gen. XXXI, 37*. *Eléncho* means *to convict*.

The Greek word for *mediator* is *paráklētos*, meaning literally *one called near*; which is exactly the Latin *advocatus*. Primarily this word seems to have meant* a person called by a Superior Person, or by a Court, to establish equity between parties. His duty was to convince, or convict, one party, and to placate the other.

When Greek-speaking Hebrews declared that "The Word of God," before creation, became the Mediator and Sacrifice for men, they called him "*The Paráklētos*;" and they adopted the word also as a Hebrew word, transferring it bodily, without translation, into the Syrian language, with mixed Greek and Hebrew meanings. This apocalyptic idea of The Paraklete is referred to by Jesus in *John*

* *Paráklētos* has been translated *Comforter* in the English Bible; but it cannot have that meaning. The verb *parakaléo* did acquire the meaning *to comfort*; but in that sense *paráklētos* means *the person comforted*. A comforter would be *paraklētōr*, as in *Job XIV, 2*; or *parakalon*, as in *Psalms LXIX, 22*.

XIV, 16, 26: XV, 26: XVI, 7, where he promises "Another Paraklete," whose office will be *to convict*. This idea of The Paraklete pervades *Heb. IV* to *X*, and especially *IX*, and is the essence of its proclamations about the High Priest, and the "Mediator of the new covenant" (*IX, 15*). It is also the substance of most important passages of St. John's *Apocalypse*.

The doctrine about The Paraklete made emphatic and important many sets of ideas in The Hebrew Apocalyptical System, with their peculiar phrases and figures, all of which are of great value in the explanation of many parts of the New Testament. Briefly these may be observed as follows:

First, a great deal was done to declare that The Paraklete was called by God, and called before the creation of the world. The *Book of Enoch* says, "Before the stars of heaven were made, *his name was called* before the Lord of the Spirits. * * * He was *chosen* and *hidden* before Him, before the world was created" (*Chap. 48*). Not only are these ideas made important and prominent in uncanonical writings, but the Prophets indicate that they were recognized and prevalent; e. g., *Isaiah XLII, 1*, says, "Behold my servant whom I have *chosen*, in whom my soul delighteth." And *Isaiah XLV, 3, 4*, says, "I am the Lord * * * I called thee by thy name." It was apparently this idea which Jesus reproduced in the Parable of the Hidden Treasure (*Matt. XIII, 44*). *Daniel VII, 13*, while not using the word *paraklete*, plainly shows that the writer intended to suggest it. It says, "One like a Son of a Man came even to the Ancient of Days: and they *brought him near* before him."

In the Hebrew Apocalyptical Literature there is much use of the verb *to call*, and the phrase *to call by name*, or *to call the name*. This is a way of suggesting God's speaking, and "The Word of God" as a name. In connection with

this usage there is in the Apocalyptic Literature, and in The Prophets, and in the New Testament, a great deal said about a great, mysterious, unspeakable name of God. Secondly, the doctrine that "The Word of God" as Paraklete was, or is, the Revealer of Divine Truth, and a Convicter of the souls of men to themselves, became an immense element in Hebrew beliefs, founded the great Hebrew sects, and introduced its figures and phrases into the Hebrew Apocalyptic System, and then into Christian language and The New Testament.

This idea was, in a general way, that broad and comprehensive one which was part of the recognition that "The Word of God" is "The Light of the World," already discussed on pages 42 to 44. It entered into Hebrew conceptions so early that it preceded all the rest of the Apocalyptic System; and in literature it stands connected with the declarations that "The Word of God" created light, and "Divided between darkness and light." If it was not originally incorporated in the institutions of Moses, the Hebrews of the Christian Era, and somewhat earlier, regarded it as incorporated in the significance of the regalia of the High Priest.

This regalia included what was called *Hóshēn Ham-nishpát*, which means *Beauty of The Rightness*; but it is called in our English Bibles "The Breastplate of Judgment." There was attached to this a pocket in which were placed two emblematic articles called *Urim* and *Thummim*. *Urim* means *lights*. Philo says it means *showing* (*délosis*). *Thummim* means *truth*. The Hebrew Apocalyptic System treated these names, and the emblems themselves, as symbols of "The Word of God" who is Light and Truth. Philo says a great deal about them in this signification. They went much further than this, and called this emblematic

regalia *The Word's Symbol*, in Greek *Lógion* or *Logeïon*. They extolled it as a symbol of "The Word" in all the characters in which he is a Mediator or a Revealer of truth: i. e., as High Priest, Paraklete, Son of God, Convicter, Advocate, Bond, Son of Man, and Lamb of God.

A few quotations from Philo will somewhat illustrate this symbolism:

"They attached to (the breastplate) it that which is with great propriety called the *Lógion*: * * * the twelve stones, the *Lógion*, being an emblem of The Word which binds together and regulates the universe. For it was necessary that the man (Priest) who was consecrated to the Father of the world, should have as a Paraklete, God's Son, the Being most perfect in all virtue, to procure forgiveness of sins." *On the Life of Moses, III, 12, 14.*

"It is worth while to pray that the High Priest, Conscience, may live in the soul, as at once a Judge and a Convicter." *On Fugitives, Ch. 22.*

Referring to *Lev. VI, 1 to 6*, where a statute is stated for a man who is self-convicted of unexposed sin, Philo says, "Let him go into the sanctuary (with the Priest) * * * taking with him an irreproachable *parákleτος*, that conviction of his soul which has delivered him from his calamity." *On Animals Fit For Sacrifice, Ch. 11.*

Then the Hebrew Apocalyptical System went a step further, and gave the name *Paraklete*, even in the Syriac language, to the lamb of the daily sacrifice.* At an early time in the period of the construction of the "Hebrew Apocalyptical System," the name *Paráklētos* included all the meanings, Word of God, Son of Man, Advocate, High Priest, Chosen One, Beginning, Name of God, *Lógion*, Anointed, and was ascribed to "The Daily Sacrifice," as a type and symbol of the atonement before creation.

Let no one think that these were merely theories and academic words. Never was anything more vitally practi-

* See Edersheim's *Life and Times of the Messiah*, I, 343, 511.

cal in human life. The names Paraklete and Lamb had gone into the living words and fiery thoughts of the Jews. They had made, in the hearts of pious souls, the same kindled enthusiasm that the name "The Anointed" had aroused in the souls of the patriotic, the oppressed, and the unhappy.

Hear the name Paraklete on the lips of Jesus. When he said, "I will give you another," there was in his words the consciousness of the fatal consecration. It raised before him the shadow of the cross. It looked back, ages on ages, to the assumption of the covenant in eternity. Let him who rejoices in the Paraklete's promise remember, sadly, reverently, and gratefully, the cost and the infinite divine love that answered when The Father called for The Advocate to assume the burden of the foreseen sin. Never may it be forgotten, that the name Advocate, so precious to us, was also, to Jesus, the terrible name, "The Lamb."

Moreover, these theories and words became an organizing power to the Jews, and brought them into a religious organization, and eventually a political organization, such as they never had before, and never have had since; for they were the constructive words and ideas that organized the sects of the Pharisees and the Essenes; but, alas, only with a recognition and exaltation of a small part of the Hebrew Apocalyptical System.

The conception of "The Word of God" as a Divider and Bond of truth, which the Greek-speaking Jews recognized in the name *Lógon*, the Aramaic language and spirit took up with a Hebrew and Syriac word. In Syriac, *divide* is *ph'ras*, and *division* is *pharis*, and *pharisa*. The Syriac language named the Breastplate and the *Urim* and *Thummim*, the *pharisa*; and this is its name in the Syriac Bible, as a name for the *Hóshëu Hammishpat*. The chief sect

of the Jews took the name *Pharisea*, in Greek *Pharisaïos*, and they proclaimed the first and last parts of the Hebrew Apocalyptical System, viz.: The eternal purposes of the Creator, the kingdom of the Word of God, the Judgment Day, the immortality of men, and the predestination of the Chosen Ones.

The word *Hoshen*, Josephus says,* was written in Greek *essénes*. It became the name of the second sect of the Jews, the Essenes, whose doctrines were the same as those of the Pharisees; but they were a humbler and less united sect, living in the smaller towns and villages.

Thus a conception of the Word of God as having many inter-related characters and offices, and named by a great many interchangeable names, had entered into the faith and the hopes of the Jews, and on and around this had grown a complete system of theological doctrine before the Christian Era, ready for the advent of the Messiah to exalt it as the doctrinal framework of Christianity, and of Christian literature. We call it "The Hebrew Apocalyptical System," but it must not be regarded as one hard and fast system having a distinct genesis and progress, nor as the system of a clearly defined class of persons, nor as a system held in its entirety by any known teachers.

It was a system that appealed variously to different minds and spirits; and, as it appealed, so it was held. To the Pharisees it was a theology and a political creed. To the Essenes it was a philosophy and a hope. To scholars like Philo it was an academic theory of a few principles joined to an appeal for wise and pure living. To some it was an assurance of earthly benefits; to others it promised eternal and heavenly good; and to others it assured the moral regeneration of the world.

* *Antiquities of the Jews*, Book III, Ch. 7, § 5.

It was an array of principles; and on those principles men built according to their own wisdom and spiritual life. And these principles, with a great many of the figures and phrases which had become associated with long cherished thoughts of saintly people, entered into honored perpetual places in the teachings of Jesus and the Apostles, and into all the books of the New Testament. They are the substance of *Daniel* and *The Apocalypse*, and of *The Epistle To The Hebrews*, and of a great many chapters of both the Old and the New Testaments.

It was the basis, and before the Christian Era it was the only clear and positive declaration, of the doctrine of universal human immortality. It is interwoven in the New Testament with almost every declaration of, or a reference to, human immortality.

It is the essence of the doctrines, and is the substance of the words, phrases, figures, and symbols of an immense part of *Ezekiel*, *Zechariah*, *Daniel*, and *Isaiah*; so that it is impossible, by any higher or lower criticism, to expound either of those books without observing its relation to "The Hebrew Apocalyptic System." There is, to the Bible student, no question more interesting or more important than the question how far those large parts of those four prophetic books are sources of the "Hebrew Apocalyptic System," and how far they are evidences of its early completion in form, and declare that form.

NUMBERS AND OTHER SYMBOLS IN THE APOCALYPSES.

After the Hebrews had defined to themselves their ideas of The Creator, and of his self-revelation, and of his purposes and modes of action, they proceeded to compose a set of symbols to figuratively represent those ideas. Believing that their ideas were derived from The Old Testa-

ment, they conceived that that book was largely allegorical; and they constructed new allegories to embody and exhibit the approved doctrines. By the use of these, the Hebrew Apocalyptical System became an artistically rhetorical form of literature. This was done so early that many of the ideas, figures, symbols, and phrases were incorporated in some of the *Psalms* and in the books of *Isaiah*, *Zechariah*, *Ezekiel*, *Jonah*, and *Daniel*. Doubtless many parts of these books which are commonly regarded as prophetical were designed to be, and were at first understood to be, purely symbolical figures of ideas.

Such was the system adopted, and so well was it understood, and so largely was it used, that Hebrew writers, both canonical and uncanonical, never hesitated to represent the ideas of the system as words spoken by God, or The Word of God, or Angels. Their books were usually pretences of visions seen and voices heard; but these pretences were understood to be artistic rhetoric, and wholly imaginary.

The figures, symbols, names, and rhetorical forms so adopted, became, along with the principles and doctrines of the Hebrew Apocalyptical System, the materials and rhetorical form of the Christian Apocalypses, and of the teachings and phrases of Jesus and the Apostles, and of the perpetuated verbal form of Christianity.

The symbolical figures used in the apocalyptical books were mostly employed to picture the kingdom of God on earth. They figure God as an Old Man on a throne of glory, and The Word of God as a horseman from whose mouth a sword issues. The first inciter of sin is a serpent, a dragon, a horseman. Wicked men and sins are wild beasts. Sometimes it is not clear whether the symbols figure sins or sinners. In Philo's books the beasts are figures of the human passions that sin. e. g.:

"Moses compares the passions to beasts and birds, because they injure the mind, being untamed and wild." *Allegories of the Sacred Laws. II, 4.*

"And the serpent is accursed more than all the beasts of the field; and I mean, by this, all the passions of the soul; for it is only through these that the mind is wounded and destroyed." *Allegories of the Sacred Laws, II, 37.*

In using beasts as figures of sins and sinners, the apocalyptic writers do not care to make their beasts possibilities or even imaginable. They join several beasts in one, and they break them up into many parts. So they conjure up beasts with certain numbers of heads or horns, or birds with certain numbers of feathers. In these symbolical creatures, the numbered parts symbolize the kinds of human sin, or the faculties that sin, or the passions and functions of human nature that cause sin.

The beginning of this habit of viewing human wickedness as numbers starts from *Deuteronomy VI, 5*, which commands love of God with heart, soul, and power; for the faculties that can be good are those that can sin. In the mouth of Jesus these three are heart, soul, and intellect, to which He sometimes added, as a fourth one, power. Such classifications became common. Plato describes men as having three parts, the rational, the spirited, and the appetitive. Philo repeated and applauded Plato, and also made another description of human nature as mind (*nous*), soul (*psychē*), intellect (*diánoia*), and reason (*logismós*). In his essay *On the Ten Commandments*, he adds pride as a source out of which come violations of all the ten commandments. Philo also says a great deal about the sources of sin as being two, five, seven, and eight. The five are the five senses. Speech and sexuality increase the five to seven; and the eighth is the human mind. (See page 139.) So there became fixed in the Hebrew Apocalyptic System

the numbers three, four, five, seven, eight and ten, as symbols of sin, and of the sinning faculties and passions of men. Sometimes these were made the numbers of the parts of beasts; sometimes they were divisions of time; sometimes they were horns, ribs, feathers, heads; or they were kings or kingdoms; or they were mountains. In all these cases, the number was the symbol; and the noun was only used to get in the number as a symbol of sins.

Other figures were made for symbols of the abodes of good and bad souls in eternity. For the good souls the home was figured as mansions, gardens, parks; for the bad souls the place was a volcano crater, a lake of fire and brimstone, or the Valley of Hinnom, or Hades.

Among the symbols adopted was the number seven as a symbol of God. In that age such a symbolism meant much more than it would now. Plato and others had thought that the relations of numbers were potent forces in the regulation of the universe. They were invested with mystery; and the proportions, or ratios, of numbers were thought to be parts of the inner law of all being. The number seven came to the Jews invested with the reverence that attached to the story of the creation and the Sabbath. So they held it to be, or made it, a symbol of God.

Primarily it was not a symbol of any time; but of God's person. It represented his essence, and the mystery of his Divine Self-existence. Before it, of course, went a doctrine of God's unity. He was The One (*to hen*), and a Monad (*monas*), and complete and indivisible. But He had created a universe, and stood related to it. He had created time, as an infinity related to himself. Hence the Jews saw in the number seven a symbol which in one aspect was the same as the unit or God; and in another aspect it represented all the infinite time in which God is related to his created world.

A few quotations from Philo will sufficiently show the Hebrew apocalyptic use of the number seven:

"The unit, being one and single, and pure, begot the number seven, which has no mother, but is born of itself alone." *Heir of Divine Things, Ch. 49.*

"The only thing that neither moves nor is moved is the most ancient Ruler and Lord of the universe, of whom the number seven may properly be called a likeness." *On the Creation of the World, Chs. 30, 33, 34, 40.*

"The unit is identified with the number seven in the harmony of the universe and in the reasonings of the virtuously inclined soul." *On God's Unchangeableness, Ch. 3.*

Out of this symbolism of the number seven was made another symbol which has been immeasurably important in its influence on human thought, The Bible, and Christianity. This is the number half-seven. We have seen that the Apocalyptic System set out to declare how the God, who is an indescribable unit, could be revealed in actions and relations. We have seen that the Jews made the name "Word of God" a symbol of God as acting and revealed. We have seen that the Word of God was considered a Divider and a Bond of all things. Hence He is in the midst of all things, and of all revelations of God. How could this be symbolized? To say that The Word was a fraction of the indivisible Unit, or in the midst of the Monad, was philosophically forbidden. But He could be said to be in the midst of the seven which is the symbol of God as revealed; and He could be said to be in relation to the fractions of God's time, of which also seven is a symbol. Hence the Jews made certain numbers as symbols of The Word of God. These numbers were half-seven, and seventy.

Half-seven was made a symbol, not of any time, but primarily of the person, or of the presence, of The Word of

God. Seventy, which is the multiple of the perfecting number seven and of the greatest of the imperfect digits ten, was a symbol of the relation of The Word of God to the final things in God's kingdom, or, say, the end of the world when He is The Judge. This also is sufficiently shown by Philo:

"One is before ten in virtue; for it is the element of all things, * * * Seven is before seventy, and seventy is inferior to seven, and contains the principle of generatedness." *Questions and Solutions, I, 77.*

"The imperishable Word exists in the number seventy." *Abraham's Migration, Chap. 36.*

"The three days which preceded the creation of the sun are equal to the succeeding three days, the number six being bisected to display the character of eternity and time * * * they being the primary powers of the Living God * * * they being divided by The Word." *Heir of Divine Things, Ch. 34.*

"The division (of Abraham's sacrificed animals) into two parts made six parts, since there were three animals divided: so that The Word which (as a lamp or flame) divided them, made up the number seven, dividing the two triads, and establishing himself in the midst, * * * A thing similar to this appears to be clearly shown in the matter of the sacred candlestick; for that was made having six branches, three on each side; and the main lampstand itself in the middle made the seventh, dividing and separating the two triads." *Heir of Divine Things, Ch. 44.*

"The Creator, wishing that there should be on the Earth a model of the seven-lighted sphere as it exists in heaven, ordained this candlestick. And its likeness to the soul is also often pointed out: for a soul is divisible into three parts, and each of the parts is divided into two: and, there being thus six divisions, the Sacred and Divine Word, the Divider of all, makes up the number seven." *Same, Ch. 45.*

We have seen that the Hebrew Apocalyptical System, which aimed to declare the relations of infinite God to a finite world of human spirits, became a doctrine that there was ordained an earthly kingdom of God, of which The Word of God was the King, Advocate, High Priest, and Judge, standing in relations to it in the infinite past, and in

all time, and in the eternal future. We now see that seven was made a symbol of the relation of God to all things and all time; and half-seven was made a symbol of the relation of The Word of God to all things and all time.

Primarily, half-seven may have been a purely metaphysical conception of The Word of God as an existing Person; but when the doctrine, that The Word of God was in perpetual relations to all things, was established, the half-seven was a symbol of his presence (*parousia*).

Thirdly, the half-seven became a symbol of a presence of The Word of God in some middle point of time. Possibly it helped to formulate prophecies of an earthly advent of The Messiah; but such an advent, or presence, was already a fundamental part of the Hebrew Apocalyptic System, and was considered to be logically inherent in it. The logical doctrine, and the conception of the symbolism of half-seven, combined to establish a prophetic forecast of an advent of The Word of God to establish his kingdom among men.

The half-seven thus became three different symbols to three different classes of men. To philosophers like Philo it was a symbol of the person of The Word of God, and of his relation to the world as a Divider and Bond. To the Pharisees and Essenes it was a symbol of the presence of The Word of God at the Judgment Day. To a multitude of Jews it was a symbol that Messiah would come to the earth, and establish his kingdom; and to these it was a beam of prophetic light, a promise, a hope. To many, probably, who were like the author of The Book of Enoch and many of the Prophets, the advent, or presence, was perpetual, so that it is often hard to say which of the three presences an author has in his view.

This symbolical half-seven is largely used in the Book of Daniel and in St. John's Apocalypse; so that it is impos-

sible to interpret those books without knowing the significance of this symbol.

As the number seven was made a new symbol by division, so also it was made other symbols by multiplication. We have seen that, to Philo, by multiplication by ten, it became a symbol of the presence of The Word of God at the end of earthly time. The same idea seems to have come to Jewish minds by another road. They called eternity *olam* in Hebrew, and *aión* in Greek. They defined *aión* as "The duration outside of which there is nothing"; and yet they said "Eternity of eternities," and "Forever and yet," and "Unto eternity and to the eternity of eternities." In putting these ideas into symbolical numbers, seventy was a symbol of that infinity which follows "Forever." It is the elusive, inconceivable, time of the end.

In full then, the Hebrew symbolical system of numbers was as follows: Seven (or a week) was a symbol of God's time as related to the created world. Half-seven was a symbol of The Word's relation to the world and time. Seventy was a symbol of the presence of The Word of God at the end of time, and a symbol of inconceivable duration. "Seventy sevens" (or weeks) was a figure of the human conception of God's existence from the eternity past to the end of time. "Seven sevens" (or weeks) would symbolize God's knowledge of his own plans of creation: or we may say, it was a symbol of that part of past eternity in which God had in his mind, unperformed, the future life and history of the world. This is the symbolism which is used in *Daniel IX*, and it makes that chapter very clear.

The half-seven is used in the apocalypitical literature in a great variety of forms, and is introduced by many ingenious rhetorical devices. It was "A Time, times and half a time," and "Forty-two months," and "Three days and a half,"

and "Three years and a half," and "1,260 days," and "1,290 days," and "The midst of the week," and "The middle of the sacred candlestick." Sometimes it was figured as the fourth one in a set or series of things or events; and this usage seems to furnish the keys to many of the enigmatical figures in the book of *Daniel*.

THE HEBREW APOCALYPTICAL SYSTEM ITEMIZED.

Referring to the statement of the outline of the ideas which are the general substance, or material, of St. John's Apocalypse (see page 30), we may now compare with it the outline of the substance of the Hebrew Apocalyptic System, which is as follows:

First. "The Creator and Father of all things" is known in his powers. In Himself He is "The Unit" and indescribable. He is called "The Head (or extremity) of Days"; and "The Saviour and Benefactor." He is represented as enthroned in fire, which is a symbol of his physical and spiritual power. He acts by speaking. He lives in *aión*, which is an eternal-present; and his ends were completed, or decreed, in their beginning. He is symbolized by the number *seven*.

Second. The Creator acts and reveals himself in "The Word," who is an "Image of God," and "The First begotten Son of God," and "The Divider and The Bond of all things," and "The First and The Last," and "The Witness," and "The Interpreter," and "The Light," and "The Truth." He is "The Logion," and "The Anointed King," and "The Archetypal Man," and "The Son of Mankind," and "The Paraklete (Advocate)," and "The High Priest," and "The Lamb slain before creation," and "The Beginning."

The Word of God is symbolised by half-seven. God's personality is Spirit, which is indescribable. From God's Spirit men have spirit, childship, and moral intelligence, and character. (See pages 73, 162 to 164, 348 to 351, 394.)

Third. God ordained in eternity a kingdom of God, or of Heaven, on Earth. Its subjects are human spirits, born (in some sense) from God's Spirit by the act of God's Word. The Word, by his own acts and nature as Creator, is inseparable from the lives and destiny of men. For them he became The Paraklete (Advocate) Lamb before the creation of the world. He is The Truth and Witness and Light. To the kingdom he is The Anointed (Messiah, Christ) King. The kingdom is of obedience, repentance, faith and hope. The Word of God is the Bond of the kingdom, its Moral Ruler, and therefore its Judge. In the kingdom The Logos (Word) is also The Nomos (Law).

Fourth. Before the creation of the world Angels sinned. They are figured as stars fallen. Their Chief is The Dragon and Serpent, King of The Abyss. He is represented figuratively as a Beast.

He incites human beings to sin and rebellion against God.

Fifth. Wicked men war against God and his people. They are figured as beasts or parts of beasts, symbolizing three, four, five, seven, and ten ways of sinning. They are also symbolized as Cain, who is also a symbol of Living-Death, and of beastliness, and of perverted humanity, and of self-justifying avarice.

Sixth. False religions and philosophies are figured as leaders in sin. They are images of The Beast. They are

named The False Prophet, and are symbolized by Baalam.

Seventh. The Word of God, as The Witness, The Messiah (The Anointed King), The Advocate, The Lamb of God, The Ruler, The Chosen One, The Light, The Son of God, The Son of Man, will be present at the Half-seven of time. He is psychologically conjoined with "The Spirit of God" and together they reveal divine truth to spirits of men, and influence souls to obedience, penitence, holy life and hope. He was hidden in past eternity. The Apocalypses are his uncovering.

Eighth. Human souls never die. After earthly death the wicked are in confinement; the righteous are near God, in glory and happiness, and praying for the triumph of God's kingdom.

Ninth. The Kingdom of God on Earth is extended, and made victorious, by the faithfulness and testimony of the righteous people, following The Word of God. The Lamb is its Witness and The Light. The Spirit of God's Word is figured as Angel Messengers and Leaders, Michael and Gabriel being chiefs.

Tenth. The kingdom includes souls of all races of men.

Eleventh. Sin and its trouble will continue on earth till the end of time.

Twelfth. "The Word of God" will come again for a day of general judgment. He will be "The Judge." He will come "In the clouds of heaven," and "Sit on the throne of his glory."

Thirteenth. The wicked will be punished forever. The place of their existence is figured as a Crater of a Volcano, and a place of flames.

Fourteenth. The righteous will be happy forever.

THE WRITINGS OF PHILO.

Philo of Alexandria, whose writings give so much information about the Hebrew Apocalyptical System, lived from about 30 B. C. to about 40 A. D. He is mentioned by Josephus as in high repute as a philosopher and a leader of Jews. His brother was Alabarch of the Jews of Alexandria; and King Agrippa gave his own eldest daughter Berenike, in her first marriage, to the Alabarch's son.

Philo's books are commentaries on the Old Testament, and treatises on scripture-topics. They are exalted and pure in tone and sentiments. Philo was a Platonist; but only in respect to a few ideas, and only so far as he thought Plato agreed with the Old Testament. His discussions are almost confined to the first parts of the Old Testament, the books of Moses. He believed that the writings of of Moses were allegories. He accepted the first part of the Hebrew Apocalyptical System, and declared its principles; but he said nothing for its middle and end, and made no comments on the Prophets. He had no expectation of a Messiah, and taught nothing of a Kingdom of God, or a Judgment Day.

Philo's distinctive work consisted in defining a philosophy of the nature of God and men, and of rational and spiritual life. On lines that were wholly Jewish, he laid a foundation for faith in eternal truth, and for a reasonable doctrine of spiritual revelations. On the doctrines of God's Fatherhood, and of human likeness to God, and on God's perpetual activity in the world, he built a doctrine that men do know God's truth and His character, and by this knowledge may attain a blessed eternal life. He proclaimed a philosophy of Consciousness and Conscience, and of communion with God. He proclaimed an infinitely holy and good God;

and denounced every form of sin; and urged men to a pure and righteous life.*

THE APOCALYPTICAL BOOK OF ENOCH.

A Jewish book, which exhibits a large part of the Hebrew Apocryphical System, is of unknown authorship; but is called "The Book of *Enoch*," because it makes the fictitious representation of having been written by Enoch the father of Methuselah and great-grandfather of Noah. The date of its composition is unknown; but inasmuch as it uses Syrian history up to about 164 B. C. as symbolical of the war between sin and righteousness, it could not have been finished before that date. It disappeared from Jewish and European libraries, and was not restored until 1773, when four copies in the Ethiopic language were brought to England. Since then, other copies have been found in Abyssinia.

The Book of *Enoch* exhibits the Hebrew Apocryphical System in words of fictitious characters, Divine, Angelic, and human, and in descriptions of wonderful spectacles of scenes and actions in Heaven and on Earth. It makes no pretensions to prophesy; but is purely and simply imaginative, figurative, and symbolical.

Like The Apocalypse, it is composed in seven sections; but these are not indicated by titles, and have not been properly recognised by most readers. Each of these seven sections has one and the same scheme of ideas; but each one illustrates some special ideas more than others. After a short introduction, the rest is written as visions, words

*"MAN AND HIS DIVINE FATHER," by John C. C. Clarke, exhibits the philosophy, phrases and character of Philo. Published by G. P. Clarke, Upper Alton, Ills.

of God, and of spirits, and of deceased prophets. This assumed form of history and of visions is, however, only a rhetorical and sentimental device for making use of the ancient Scriptures in giving form to new doctrines.

It seems to pretend to give words of Adam, Enoch, Methuselah and Noah, and to insinuate an explanation of the fall of the angels and the sins of men, as mentioned in *Genesis VI*, 1 to 4, and to make fables about the flood and its era. In reality it only uses these as a frame on which to exhibit revered principles and doctrines. It has in fact no part that is not useful in its plan, or which the book could afford to lose. The repetitions, like those in *The Apocalypse*, have great value.

Taken as a whole, *Enoch* is a figurative, or allegorical, declaration of the whole apocalyptic series of ideas and of their symbols. Each section exhibits the series of ideas, or principles, in their logical or natural order, beginning with some exhibition of God, the Creator, and ending with an exhibition of the saints and the wicked after judgment; and between these, and connected with them, are the presence of the Son of God, and the war of sin and righteousness.*

ANALYSIS OF THE BOOK OF ENOCH.

Chapters I to V are an introduction, addressed especially to wicked men. It declares generally the apocalyptic principles, and prophesies a coming of the God of the world to pass judgment. *Chapter I*, 9, contains the prophetic sentences which are quoted in *Jude 14, 15*.

*Quotations in these pages are from the English translation of the Ethiopic by Prof. George H. Schodde, Ph. D., published by Warren F. Draper Co., Andover Mass, p. 278.

THE FIRST SECTION, *Chapters VI to XI*, depicts a philosophy of the origin of sin, and of the contests of sin with righteousness, and of a judgment of the wicked, and of bliss of the "Just Ones." It draws its symbols from *Gen. VI*. Angels first sinned, and then led men astray. Many wicked angels are named. These confederated by an oath. Good angels, of whom Michael was chief, resisted the wicked ones, and were commissioned to overwhelm and bind them. God promises a reign of righteousness, and a judgment. The wicked will be punished in an abyss of fire, and the earth will be cleansed of sin.

THE SECOND SECTION (*XII to XXXVI*) reiterates the same principles, but uses, for the basis of its symbols, the first part of *Gen. V, 24*. When Enoch disappeared he was with God, viewing the wonders of the works of the Creator. He was then, as a type of the Son of Man, sent to preach to the fallen angels in their prison. He prophesies their eternal punishment. In chapter XIV, Enoch sees the palaces of God, and the great white throne, with its circles of fire. On the throne is The Lord, The Majestic and Honored. He summons Enoch to himself and to his "Holy Word." God prophesies the punishment of the wicked angels and men, after a day of judgment. In Chapters 17 to 23, Enoch describes the places of punishment. In Chapter 18, it is an abyss of fire. In Chapter 21, it is "A void place, awful and terrible," containing a great fire, over which roll stars, that are fallen angels. In Chapter 24 to 36, he sees the glorious parts of Nature, and the abodes of blessed souls. In Chapter 24, he sees the tree of life. In Chapter 27, he sees the place where the Lord of Glory, the Eternal King, will hold the judgment of the world.

THE THIRD SECTION, *Chapters 37 to 71*, reiterates the same principles. This is by far the most important section,

and the most complete. Enoch divides it into "Three Parables" (similitudes). The first parable, Chapters 38 to 44, repeats quite closely, but with new phrases, the ideas of the second section. In Chapter 38, the coming of "The Just One" is foretold. He will appear in the presence of "The Just Ones," "The Chosen Ones," whose "*Deeds* hang on the Lord of the Spirits." The sinners will be condemned. In Chapter 39, Enoch and others praise God, crying Holy! Holy! Holy! Chapter XXXIX, 11, declares the apocalyptical principle, that God knew all the future before creation. In Chapters 40 to 44, Enoch sees and describes secrets of God and the angels, of the four chief angels, and of the dwellings of the "Chosen Ones," and of four cherubim, that keep off the Satans.

The second parable (Chapters 45 to 57) is a prophecy of "The Son of Man." Chapter 45, 3, says, "On that day the 'Chosen One' (see *Matt. XII, 18*) will sit upon the throne of his glory (see *Matt. XIX, 28; XXV, 31*), and will dwell among the saints" (see *John XIV, 18; Rev. III, 21; VII, 9*). In Chapter 46, Enoch describes God as having a "Head of days" like wool, and being called "The Head of days" (see *Dan. VII, 9, 13*). And with him was a second, whose countenance was like the appearance of a man, and his countenance was full of agreeableness, like one of the holy angels. Enoch was told "This is the Son of Man, who has justice; and justice dwells with him, and all the treasures of secrecy he reveals, because the Lord of the spirits has chosen him: and his portion overcomes all things before the Lord of the spirits in rectitude to eternity. And this Son of Man, will arouse kings and mighty from their couches, and the strong from their thrones, and will break the teeth of the sinners."

Chapter 47 is so full of the apocalyptical principles that

we must insert it all here. "And in those days the prayer of the Just One, and the blood of the Just One ascended from the earth before the Lord of the spirits. In these days, the holy ones who dwell in high heaven, will unite in one voice, and will petition and pray and praise and thank and bless the name of the Lord of the spirits, on account of the blood of the Just One which has been spilled, and the prayer of the Just One, that it may not be in vain before the Lord of the spirits, that judgment may be held over them, and they not suffer to eternity. And in those days, I saw the Head of Days, as he sat upon the throne of his glory, and the books of the living were opened before him; and his whole host which is in high heaven stood before him. And the hearts of the holy ones were filled with joy, because the number of justice was fulfilled, and the prayers of the Just had been heard, and the blood of the Just One had been demanded before the Lord of the spirits." (This must be understood to refer to the Just One as slain before creation as in *Rev. XII, 11*, and to a crying of his blood like that of Abel. It is the idea that reappears in *Heb. XII, 4*, and is in several sections of *The Apocalypse*, as a prayer of the righteous dead praying for justice. See *Rev. VI, 9, 10; XI, 18; XIV, 4; XX, 4*.

In Chapter 48 Enoch sees "That SON OF MAN *called near* the Lord of the spirits, and his *name* before the *Head of Days*. And *before the sun and the signs (of the Zodiac) were created*, before the stars of heaven were made, his *name was called* before the Lord of the spirits. He will be a *staff* to the *just ones* and the *holy ones*, * * * and he will be *the light of the nations*, and he will be the hope of those who are sick in their hearts. All who live upon the earth will fall down before him, and bend the knee to him, and will bless and praise him. For this purpose, he was

*chosen and hidden before him, before the world was created. And the wisdom of the Lord of the spirits has revealed him to the holy ones and the just ones * * * for in his name they will be saved. And on the day of their trouble * * * there will be no one to lift them (the sinners) up, because they have denied the Lord of the spirits and his ANOINTED ONE."*

Chapter 49 praises *Wisdom*. "Injustice (unrighteousness) will end, because the CHOSEN ONE has ARISEN before the Lord of the spirits, and his glory is to all eternity, and his power to all generations. In him dwells the spirit of wisdom, * * * and the spirit of those *asleep in righteousness*. And he will judge the secrets * * * because he is the CHOSEN ONE before the Lord of the spirits, *according to his will*.

Chapter 50 declares the salvation of *the holy and chosen ones*, in the name of the CHOSEN ONE. The wicked must *repent*. Chapter 51 declares that the earth and sheol must give up the dead, and Hell will return what it owes; and the CHOSEN ONE *will sit upon his throne*.

In Chapter 52 Enoch sees the secrets of heaven, and an angel tells him. "All these things are for the power of his ANOINTED ONE, that he may command, and be powerful on the earth." In Chapter 53 he sees preparations for imprisoning and punishing Satan. The *kings and mighty ones* of the earth will be destroyed but the house of the congregation (*synagog*) of the Just and Chosen One will appear. In Chapter 55, The Head of Days swears (as to Noah) that he will place a sign of fidelity in the heavens, and that the wicked will see "*My Chosen One* as he sits on the throne of my glory." (See *Rev. III. 21; VII. 15, 17.*)

The third parable (*LX to LXXI*) exhibits the final judgment, and eternal things. In Chapter 60, Enoch

again sees the HEAD OF DAYS sitting upon *the throne of his glory*. The day of the *covenant* with the *Chosen Ones*, and of the punishment of the wicked is proclaimed. Two monster *beasts* are seen, but they are declared *a mystery*. Punishment will come over them, and after that there will be a judgment in the mercy and patience of the Lord of the spirits. In LX, 27, Enoch is told that the two monsters will be fed (feasted) when God's punishments kill the wicked.

In Chapter LX, Enoch is told that the judgment is coming. All the dead in the earth or the sea will return, for *none can be destroyed*. "And the Lord of the spirits placed his CHOSEN ONE *on the throne of his glory* (see *Rev. III, 21*), and he will judge all the deeds of the holy ones." "And when *He shall lift up his countenance* to judge their paths by the WORD of the *name* of the Lord of the spirits * * * they will *all* speak * * * and glorify the name of the Lord of the spirits." And all powers in heaven and earth will join in this praise. (See *John XII, 32*.)

Chapter LXII is the greatest exhibition of The Son of Man. "And the Lord of the spirits sat on the throne of his glory, and the spirit of justice (or righteous spirit) was poured out over (or around) him, and the word of his mouth slew all the *sinnners*, and all the *impious*." (See *Rev. II, 16; XIX, 21*) * * * "Pain will seize the wicked when they see this SON OF THE WOMAN sitting on the throne of his glory * * * Formerly the SON OF MAN *was hidden*, and the MOST HIGH preserved him before his power, and has revealed him to the *Chosen Ones* * * * They who rule the earth will fall before him on their faces, and will worship, and will hope in this SON OF MAN, and will petition and ask him for mercy. * * * And the *just* and *chosen ones* will

be saved on that day, and will henceforth not see the face of the sinners and of the unjust. And the Lord of the spirits will dwell over them, *and they will dwell with this Son of Man, and will eat and lie down and rise again with him* to all eternity. (See *Rev. II, 7; III, 20; VII, 16, 17; XIX, 9, 15.*) And the *just and chosen ones* will have *risen from the earth, and will be clothed with the garments of life.* (See *Rev. III. 5; XIV, 12.*)

In Chapter LXIII, Powerful kings confess sin, and *petition for rest.* (See *Rev. VI, 15, 16, 17.*) "And their countenances will be filled with darkness and shame before that SON OF MAN, and they will be expelled from his *presence*, and a sword will dwell in their midst before his countenance." (See *Rev. XIX, 15, 21.*)

In Chapter LXV, Noah and the deluge are foretold as a type of the last judgment. In LXVIII and LXIX, the good and bad angels are described and named. In Chapter LXIX, etc., a *secret name* and oath are spoken of (see *Rev. II, 17; IX, 12*) * * * "By it the earth was founded on the water * * * and the sea was created * * * and the depths stand * * * and the sun and moon complete their course (see *Colos. I, 16, 17, 18*) * * * to eternity, * * * And in it are preserved the repositories of the voice of thunder, and of the light of the lightning." This is a figurative description of God's Word and decrees.

The parable ends as follows: LXIX. "And he sat upon the throne of his glory, and the *sum of the judgment* (see *John V, 22, 27*) was given to him, the *Son of Man*, and he causes to disappear and to be destroyed the sinners from the face of the earth *and also those who have led astray the earth.* They shall be bound with chains, and shall be *imprisoned* in the assembling place of destruction, and all their work shall disappear from the face of the earth. And

from that time on, *there will be nothing that will be destroyed*, for he, the SON OF MAN, *has appeared*, and *sits on the throne of his glory*, and all wickedness will disappear before his face and depart: but the *Word* of that *Son of Man* will be strong before the Lord of the spirits."

The last part of this section is a vision of the divine glories and the last things. In LXX, the *angels measure the place for the holy and the just*. (See Rev. XI; Ezek. XL to XLIV; Zech. II, 1, 2.) In LXX, Michael the chief angel, with Gabriel, Rufael, and Fanuel, show Enoch the *secrets* of heaven. He sees the house of God, the Seraphim, Cherubim, and Ophanim, and innumerable angels, guarding *the throne of the Lord's glory*. He sees again "the Head of Days, his head white and clean as wool." The section ends with the words, "And so, long life will be with the SON OF MAN, and peace will be to *the Just*, and his right path to the Just, in the name of the Lord of the spirits to all eternity."

THE FOURTH SECTION (LXXII to LXXXIV) is a contemplation of the great facts of Nature, such as in antiquity counted for Science. It has the purpose to glorify the Creator, and the symbols of time and light. In LXXII, 1, "A new creation," or regeneration (*palingenesia*) is foretold (compare Matt. XIX, 28), "which will continue to eternity."

THE FIFTH SECTION (LXXXV to XCI) depicts human history as a life of animals. Men are sheep and kine. Stars fell from heaven (LXXXVI) and became bulls and horses, and caused strange progeny among the herds, which fought with and devoured one another. The star that first fell was seized by an angel (LXXXVIII, 1), bound and put into a narrow, deep, and dark *abyss*. Later (LXXXVIII, 3) the other fallen stars were put into the *abyss*. Then came

the deluge (LXXXIX, 3) and all animals were drowned, and sank into the abyss. Then the history of the Israelites is depicted as a life of animals. Chapter LXXXIV introduces a remarkable prayer, much like Daniel's. In Chapter XCI, Enoch admonishes Methuselah of the apocalyptic principles. He is exhorted to be righteous. Injustice and wickedness are foretold; but the Holy Lord will come forth in anger and with punishment, to pass judgment on the earth. "And *the Just Ones* will arise from sleep (*Dan. XII, 2*), and *Wisdom* will arise (*Dan. XII, 3, 4*) and will be given to them. And then the *roots* of injustice will be cut off (*Matt. III. 10*), and the sinners will be destroyed with the sword" (*Rev. XIX, 15, 21*).

In Chapter XCI, there is used the symbolical number *seven*. The judgment occurs at the seventh week (*XCI, 12*). "After that there will be another week, the eighth, of righteousness." "And after that, in the ninth week, the judgment of justice will be displayed to all the earth. And after this, in the tenth week, in its seventh part, there will be the judgment to eternity. And the first heaven will pass away and cease, and a new heaven will appear" (*Rev. XXI, 1*).

From the latter part of the fifth section to the end of the book the attentive reader will note a remarkable fact. The last chapter of *Daniel* is very short, but contains a very large number of ideas (see pages 153, etc.) and is the clearest of the Old Testament's declarations of human immortality. Condensed and short as it is, it is the basis of three sections of *The Apocalypse*, and yet it is abrupt, incoherent, and mysterious. It has the air of being a condensed, fragmentary, epitome of some other book. Now, these closing eighteen chapters of *Enoch* have a long array of the same ideas, but connected systematically, coherently, and philoso-

phically; so as to form a fitting conclusion to the previous series of ideas and principles.

THE SIXTH SECTION (XCII to CV) is an exhortation from Enoch. "He commenced to relate out of the books"; i. e., he reiterated and explained the ideas of his preceding chapters. He says, "Let not your spirits be SORROWFUL on account of the TIMES: for the GREAT HOLY ONE has given DAYS for everything." (*Dan. VII, 15; XII, 1, 4, 7, 8.*) "The Just will ARISE FROM SLEEP * * * and all his WAYS will be in EVERLASTING goodness and grace, (*Dan. XII, 2, 4, 9, 13*); and he will walk in the everlasting LIGHT (*Dan. XII, 3*): but sin will be destroyed in darkness to eternity."

Chapter XCIII briefly summarizes history, the general thought being that men cannot fathom life, with its mysteries and measures (*Dan. XII, 3 to 9*). The number *seven* is introduced as a symbol of a cycle of time (*Dan. XII, 7*). The time from Adam to Enoch is a SEVEN, he being the seventh from Adam. After him will be six more SEVENS: i. e., all time will be a seven of sevens, or a week of weeks. In the end of the third week and through the fourth, MOSES is exhibited as a type of the SON OF MAN, and the Hebrew religion as the typical religion (*Dan. XII, 7*). "In the end of the SEVENTH WEEK, the chosen just ones will be rewarded" (XCIII, 11; *Dan. XII, 7*).

He speaks of this view of human life as a CYCLE OF KNOWLEDGE. "SEVEN PORTIONS OF LEARNING are given to them concerning all God's creatures" (XCIII, 10). "THE WISE among you will see the TRUTH" (C, 6). "Blessed are they who RECIEVE THE WORDS OF WISDOM AND KNOW THEM" (XCIX, 10). Books will be given to the just, and to the wise, for joy, and for rectitude, and for much wisdom. Also the sinners will lie, and write books" (CIV, 10, 12. Compare *Dan. XII, 3, 4, 10*).

He sees the MIDDLE OF THE SEVEN WEEKS as a time of REVELATION, and KNOWLEDGE of divine (Mosaic and prophetic) truth. In the FOURTH WEEK visions of the holy and just will be seen, and a law for all generations (*XCIII*, 6; compare *Dan. XII*, 3, 4, 7).

He sees the just ones shining, "Ye WILL SHINE like the LUMINARIES OF HEAVEN" (*CIV*, 2; *Dan. XII*, 3). He speaks of life as PATHS and MOVEMENTS. "Blessed are they who do the PATHS of the just ones" (*XCIX*, 10; *Dan. XII*, 4). Some students will believe this to be an enlargement of *Prov. IV*, 18, 19. "The path of the just is as the daylight, which shineth more and more unto the perfect day," etc. But he speaks again of the PATHS of rectitude (*CVIII*), 13.

He predicts the judgment, the eternal bliss of the righteous, and the punishment of the wicked. (*CIII*, 4, 7, 8; *Dan. XII*, 2, 3.) "The souls of the wicked shall be caused to descend into SHEOL (Thus far *Ps. IX*, 17) * * * and in darkness (*Prov. IV*, 19), and in toils, and in a BURNING FLAME, their spirits will burn at the great JUDGMENT."

THE SEVENTH SECTION (*CVI* to *CVIII*) has been regarded by critics as unauthentic, and unimportant; but it contains the great principles of the apocalyptic literature, completes the number of seven allegories, is remarkable in its likeness to *Dan. XII*, and contains at least one passage which is reproduced in *The Apocalypse*.

First it exhibits Noah as an infant, as a type of the Son of Man. "His face glorious, (*CVI*, 5). The hair of his HEAD IS WHITER THAN WOOL, and HIS EYES ARE LIKE THE RAYS OF THE SUN * * * and they lighted the whole house." (*CVI*, 10), (*Rev. I*, 14; *II*, 18; *XIX*, 12).

It speaks of names in THE BOOKS of the holy ones (*Dan. XII*, 1) and of THE WICKED who revile, and change everything, (*Dan. XII*, 10). It speaks of THINGS SECRET

(*Dan. XII, 4, 9*). It says, "WAIT in those days, till those who did evil are completed." (*Dan. XII, 4, 9, 10, 13*.) Enoch hears it said, "I will lead out in a SHINING LIGHT those who love my HOLY NAME (*Rev. III, 9; XI, 18*), and WILL SET EACH ONE ON THE THRONE OF HONOR (*CVIII, 12*), (*Rev. V, 10; III, 21*). And THEY WILL GLITTER; and the sinners will go where DAYS and TIMES ARE WRITTEN for them (*CVIII, 15; Dan. XII, 3, 7, 11, 12, 13*).

It speaks of RECORD BOOKS (as *Dan, XII, 4, 9*). As *Daniel* speaks of LOTS (*XII, 13*), *Enoch* speaks of WAGES which "God has DESTINED for the good" (*CVIII, 10*). As *Daniel* speaks of PURIFICATION (*XII, 10*), *Enoch* speaks of "Those who have CHASTENED their bodies * * * and whose spirits were found in CLEANNES" (*CVIII, 7, 8, 9*).

Philo and *Enoch* publish the same principles, but approached them from opposite directions, and with contrasted methods. Philo discusses life and the Scriptures by exhibiting the principles and germinal facts that underlie life. Enoch discusses nothing, and argues for no reasons: he assumes the principles as settled, and the facts as agreed on; and exhibits, in symbols and imaginary spectacles, the characters, and the ways of the Divine, Angelic, and Human actors.

Enoch is a book that honors God and the Hebrew Scriptures. It is pure in tone, lofty in doctrine, noble in diction, grand in conceptions and imagery, and profound, but not discursive, in philosophy and theology. Some of the words and terms that are used hundreds of times in The New Testament seem to have originated in *Enoch* (see Appendix A). The New Testament is teeming with suggestions, and almost quotations, of the book of *Enoch*, which is mentioned and quoted by St. Jude, and is apparently referred to, if not quoted by Jesus.

Compare Jude	6,	with Enoch	vi, vii, xii, etc.
"	"	12,	" lxxxix, 56, 74; xc, 25.
"	"	13,	" xviii, 13, 15; xxi, 4, 6, 10.
"	"	14,	" i, 9.
Matt.	xiii, 41,	suggests Enoch	c, 4.
"	xix, 28,	"	" li, 3; lxix, 26, 27; lxi, 8.
"	xviii, 10,	"	" c, 50 (see Luke xii, 8; xv, 10).
"	xxiv, 31,	"	" l, li, etc.
"	xxiv, 22,	"	" lxxx, 2.
"	xxiv, 35,	"	" xci, 16.
"	xxviii, 18,	"	" li, 1; lxi, 5; lxix, 27 (see John v, 22, 27).
Luke	x, 20,	"	" civ, 1.
"	xiv, 14,	"	" lxii, 15.
Mark	iii, 29,	"	" xxviii, 10; cviii, 6.
John v,	22, 27,	"	" lxix, 27.
"	xiv, 8,	"	" xlv, 5, 6.

Enoch is also suggested, if not referred to, by John the Baptist,* St. Peter,† St. Paul,‡ St. John,|| and others. If all the repetitions in the New Testament of the peculiar words and phrases of *Enoch* are counted, the number will be found very large. e. g.: The names "Chosen One," "The Most High," "The Just (or righteous) One," "The Chosen Ones," "The Righteous Ones," are words of Enoch, but not common elsewhere in sacred literature. More than forty of the most peculiar ideas and phrases of St. John's *Apocalypse* are features of the book of *Enoch*.

* Matt. iii, 10, suggests Enoch xci, 8, 11.

Matt. iii, 12, suggests Enoch x, 6, 14; viii, 15.

† Acts iii, 14, suggests Enoch xcvi, 6, etc.

‡ Acts xx, 29, 30, suggests Enoch lxxxix, 65; xc, 13, 17, 22.

Acts xvii, 31, suggests Enoch xlv, 3, etc.

|| John i, 5, and viii, 12, suggests Enoch xli, 8; l, 1; lviii, 6, etc.

THE INFLUENCE AND EFFECT OF THE JEWISH APOCALYPTICAL SYSTEM.

Let not the reader think that the apocalyptic literature and its system of ideas were either a dry husk of theoretical speculation, or a fanciful and dreamy maze of pictorial imaginations, nor that they were a combination of these. They were a body carrying a soul. They were a frame as of bone, on which hung sinewy, muscular, full of nerves, blood, and vital force, and of intense passions, a rounded, throbbing, human life. And it was a life that drew in the breath of heaven and of earth; and it looked to the far-off God and eternity, while it walked with feet on the sod.

The apocalyptical literature was the Jewish answer and offset to the mythology and atheism of all the rest of the world. It inscribed itself as on banners glorifying the Creator, and his works, and the redemption of men. It was a challenge to the world to come and balance its emptiness against the eternal principles; its coarse materialism against righteousness and a pure faith; its blindness and despair against a vision of immortality in glory; and its humanized mythology against a sublime imagery and a matchless rhetoric.

In the Jews it induced a life practical and earnest; a life for labor or sacrifice; a life for obedience, but also for loves, enthusiasms, and hopes. Herein is a part of the explanation of the spirit that aroused the anger of the rest of the world against all Messiahites, and under all the Emperors, from Tiberius to Domitian, caused terrible persecutions, robberies, and massacres, alike of conservative Hebrews and of Jesus-ites; a spirit that at length made hundreds of thousands of Hebrews grasp swords, fighting in desperation in the Holy

City; a spirit that finally inspired many of the leading men to assemble their families, and, after kissing and embracing their wives and children, to loose the life blood of their dearest ones, and then to fall self-slaughtered on the crimsoned heap.

The Hebrew Apocalyptical System was the preparation of a people for the advent of Jesus. Every *doctrine* in it is Christian. Even its peculiar terms and phrases were largely retained by Jesus and the Apostles. What part of it has Christianity outgrown, or even attained to with full reverence, and obedience, and faith?

Every name that Jesus took, or that was given to him by the Apostles, was part of the Hebrew Apocalyptical System. The New Testament is full of that system.

Some readers of these statements will doubt them; and will say, Why does not The New Testament then plainly indicate these facts? The simple answer is that to any person who knows the system, the indication is almost as plain in the New Testament as it could be made; and St. John's Apocalypse is the strongest possible glorification of the Hebrew Apocalyptical System.

Some readers of these statements will ask, Why have the facts been forgotten or ignored? The answer is simple. In the first and second centuries, the Jews, and the Christians as proselytes, were hunted, driven about, robbed, and treated as outlaws or public enemies. Their homes were invaded and desolated. Their property and libraries were the prey of officials and mobs. Many persons were killed, and more were impoverished and made homeless. Schools and synagogues were devastated, and instruction was hindered. The schism between Jews and Christians became wide, and tended towards a rejection, by each side, of all that the other side revered. A great part of the Messiahites became

Christians, and then founded their faith on the words of Jesus and the Apostles, rather than on older Scriptures; and the Jews cast aside the ideas and the literature that had promoted Christianity. Both Jews and Christians adopted theories of inspiration which discredited the literature, and the doctrines, that intervened between the Old Testament and the New. There arose a blind reverence for inspired scripture and authority; and even where and when rational theology was attempted, it was in narrow lines, and was alert with no real life. Then the philosophical character and origin of the Apocalyptical System were forgotten, and it was thought of, and known, only as a prophecy of an advent of Messiah. And these errors have continued till the present day, so that, to most persons, now the word *apocalyptic* means *prophetic*; and this is perhaps the most serious intellectual error of men, or at least of Christians.

THE BOOK OF DANIEL.

Before attempting to explain, or to understand, the book called *Daniel*, it is well to review what has been said and thought about it heretofore, and to notice what it superficially seems or purports to be

It is made up of six chapters of apparent history, and six chapters of alleged predictions, in the professed form of visions.

Respecting the alleged histories, it may be said, that they relate most marvelous events, which have interested and even delighted many readers, and have been incredible and even absurd to other readers. They have described three men of great excellence, and a fourth who excelled the others. They have described wonderful dreams of a heathen king, which Daniel interpreted, and which became the means of

making the heathen king seem to be a receiver of revelations from God, and of causing that heathen king to say praises of God such as might be expected only from one of the best of Jews. They relate wonderful miraculous interpositions of God for the deliverance of men who were faithful to him.

Respecting these alleged historical facts, scholars have said that they are not supported by other known histories, and are largely diverse from other histories. The representations of Nebuchadnezzar are not sustained by other records or evidences. His name has been corrupted from Nebuchadrezzar. There are introduced Belshazzar and Darius The Mede; and these are persons not known in history, but very different from the known persons of history. The dates and spaces of time described are sometimes inconsistent and irreconcilable, and sometimes are such as scholars deny. The alleged facts about a Daniel are not corroborated, except by a few mentions of his name in other places in the Bible; but these passages in fact assert nothing, and evidence nothing.

Respecting the predictions, it may be said, that practically only one method of treating them has been universal; with of course many diversities in details. It has been assumed that the alleged visions and voices were the real means by which the subject matter was received. It has been assumed that the last six chapters were forecasts of special events that were to occur in worldly history. It has been assumed that the book set fixed points for a commencement of certain calculations, and that the many sets of numbers that are introduced give data, by which may be reckoned the times at which certain predicted events will occur. Readers, according to their own caprice or prejudices, have assumed that these numbers mean so many days, months, or years. It has been assumed that the ob-

jective point of all the numbers was the date set for the first or the second advent of the Messiah, or for a restoration of the Jewish city and kingdom.

Respecting the treatment in general of the book by critics, it may be said, that it has been like a football. Its unity of authorship is disputed, denied, reaffirmed. All sorts of dissertations about the date of its composition have been written. Learned theses about internal evidences, grammatical and linguistic features, and comparisons with other scriptures of the Prophets, have interested their writers, and convinced no one. Of course, in all these criticisms, there has been a tremendous influence of the fact that the book of *Daniel* is generally regarded as the source of the Jewish expectation of a Messiah, and of the titles The Anointed (Christos) and the Son of Man, and of many valued parts of the New Testament. Few critics have shown any interest in the book except as predictive of special events in history, or of the second advent of Christ, or of the "End of the world."

A few passages have been universally selected as Messianic, or as prophecies of a Messiah and of his kingdom. These chapters are notably the seventh, and parts of the eighth, ninth, and twelfth. Chapter eleventh has been regarded as a prediction of the conquests and oppressions by the foreigners in Syria, ending with the death of Antiochus Epiphanes, about 164 B. C. By other critics this chapter has been regarded as a history of Syria, written for no special purpose, unless perhaps for deception, but proving that the book was written after the death of Epiphanes.

And now what are the results of all these studies? In scholastic results, nothing to indicate that the book will ever be elucidated by such lines of study. The following results, however, have been attained. The author of the

book is unknown. The date of its writing is doubtful. The unity of authorship is uncertain; but, whether it had one author or more, it was put together by some one who was actuated by a similar disposition towards all the chapters. Chapters VII and XII are universally accepted as Messianic prophecies. These two chapters, and the last part of Chapter IX, are, to some extent, professedly symbolical and figurative; and they are, in fact, identical in general character, and in many figures, words, and phrases, with features, books, and chapters of the Hebrew Apocalyptic Literature.

The facts stated above furnish data for a hopeful start towards the elucidation of the mysteries of the chapters named, and we might now proceed to make an analysis of these chapters, and to make a tentative constructive series of arguments about them.

But such a course would be long and wearisome, and perhaps confusing. And, after it was finished, the proof of its correctness would rest upon the facts furnished by the history and the literature of a period before Christ. In other words, we may say that ultimately the literature of the Hebrew Apocalyptic System must be taken into view; and if that system explains *Daniel* as nothing else does illuminate it, we must give the explanation the respect that is its due. It does explain it. It makes clear the substance of the doctrinal declarations, displays the spiritual disposition of the maker of the book, and makes evident the nature and meaning of the figures, symbols, numbers, and alleged histories and prophecies in all the book. It shows the whole book of *Daniel* to be symbolical and doctrinal, and not a set of histories nor a prediction of specific events.

A sufficient preparation for a comparison of Chapters VII and XII with the Hebrew Apocalyptic System has been made in preceding pages; and we might at once proceed to

apply it; but why should there be such a discrimination between the chapters? In fact, some of the most distinctly Messianic elements of the book are in other chapters; and the Hebrew Apocalyptic System presents an explanation of those other chapters which removes the adverse criticisms and hard questions which have been prevalent about them. It is an explanation that sets the book in the highest plane of sacred literature, and exalts and ennobles it: for the Apocalyptic System is not an elementary, or crude, or exhausted and abandoned imaginative dreaminess; but is the argument for, and the expression of, the whole of Christianity except what was in Jesus. It is a glorification of the Creator and of the Messiah, and the formulation of the law of God's kingdom, and of the assurance of immortal life. It is a doctrine of righteousness, divine glory, and human hopes. It will be shown in subsequent pages that the Hebrew Apocalyptic System comes to us with the seal of Isaiah, Zechariah, and Ezekiel set on it in their most valued and exalted passages, and that it is in the essence and spirit of some of the most admired and cherished of the Psalms. When we say that the book of *Daniel* is all apocalyptic, we do not say that it is equal to the last and crowning book of the New Testament, but we go far towards setting it in the same class.

Any one who knows the Hebrew Apocalyptic System and respects it, and also recognizes that chapters VII and XII are of its class of writings, and examines the rest of the book, asking if that also is apocalyptic, finds the following facts.

Underlying, and inwrought in, the structure of every chapter, there are, a glorification of the true God and Creator, a declaration of his kingdom, a representation of the warfare of sin and righteousness, a representation of God's chosen people, a triumph of such holy people, and

an assurance of God's triumph in the end. Such, however, is the substance of Christianity and of all the Bible.

But we can say further, that the features which have given to most of the chapters of *Daniel* their peculiar characters, their supposed historical characters, are explicable as apocalyptical symbols, and are not explicable otherwise. For example, each of the sections, of which there are nine or ten, introduces a suggestion or a symbol of the Messiah in some of his characters (either the Son of Man, or the Testifier, or the Revealer, or the Son of God, or the Lamb, or the Paraklete), and several of them use for this a symbol of half-seven.

In respect to the date of the composition of the book of *Daniel*, it may be said that both its substance and its style and phrases indicate that it belongs to a late period in the era in which the Hebrew Apocalyptical System was cherished and published. Its omission of explanations, its lack of argument and of didactic tone, its disregard of historical accuracy, all indicate that the author only aimed to make a new statement of familiar ideas, and supposed that they would reach eyes and ears to which identical doctrines, and similar figures and phrases, were common. Pioneers in a creed-propaganda argue, and explain, and make long statements; and it is only in the late age of a doctrine that it can be clothed in poetry, and allegories, and parables, and outline pictures and phrases.

The author of *Daniel* wrote for his own age; or, if he looked beyond that, he did not know that the most of the literature of his day would be destroyed, that the Doctors, Scribes, Rabbis, and Pharisees would be almost exterminated, that the Holy City would be desolated, that the chosen people would be partly dispersed and partly killed, and that the new church, which would arise to cherish his doctrines,

would be Hellenized and Romanized, and spurn his Jewish wisdom and his lofty literature.

When two books are very similar in their ideas and their phrases, but one of them, without being itself plainly full of what we may call "Padding" or of painful explanations, is yet much fuller than the other, and also incidentally shows easily the clear meaning of its phrases, while the other is condensed, obscure, enigmatical, and incoherent, it is sure that the larger book is the older, unless both are versions of some older book. On this principle *Daniel* is newer than *Enoch*, although both may have been produced in the same year.

For the reader's convenience, the whole book is here printed.

CHAPTER I.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave

unto Daniel the *name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

CHAPTER II.

1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they come and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch

the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing know to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make know unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh

known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and briuse.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall

be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: But Daniel sat in the gate of the king.

CHAPTER III.

1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the

treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is *it* true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst

of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies

the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell

me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it

was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their inhabitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar:

and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V.

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans,

and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the King Nebuchadnezzar thy father, the king, *I say*, thy father made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellen, spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy

gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kindgom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, *being* about threescore and two years old.

CHAPTER VI.

1 It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save

of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mas-

tery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER VII.

1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them

another little horn before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horns spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet.

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; *even of* that horn that

had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII.

1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there*

any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And a host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* understand the vision.

17 So he came near where I stood: and when he came, I was afraid,

and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it shall *be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession,

and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near*, and *that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem,

thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall* be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week:

and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

CHAPTER X.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, a hand touched me, which set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day

that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

CHAPTER XI.

1 Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and

shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall she stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not

withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall, enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAPTER XII.

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt,

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shall rest, and stand in thy lot at the end of the days.

DANIEL'S CHAPTER I.

This and the following chapter constitute one section; but the first chapter is introductory, and serves to set up some allegorical framework for later pictures, and to introduce Daniel as a symbolical personage.

It sets for a date the conquest of Jerusalem by Nebuchadnezzar. At this time Daniel was an ungrown and uneducated child, or else afterwards he obtained an extreme age. Verses 11 to 16 imply extreme youth. Verses 17 to 20 imply an already finished education. Nebuchadnezzar is called King of Babylon. In reality, he was then his father's lieutenant; and did not become king till the next year (604 B. C.). The chief characteristic of the chapter is, that it exhibits a young Jew, Daniel, in the character which he is to bear in the later chapters, where he is to be a typical explainer of Divine Mysteries, Receiver of Divine Truth, and Witness for God.

Daniel is made to stand in the character of chief of four. Inasmuch as the book of *Enoch* (Ch. XCIII, see page 84)

sets an example of a habit of calling a fourth man a type of The Son of Man, and of The Word of God, and of Half-seven, a suggestion arises that this book designs to use *Daniel*, an imaginary personage, as an emblem of The Son of Man, as a Witness for God, and Explainer of Truth, and especially as an explainer or declarer of the Apocalyptic System. This suggestion is made a certainty by later chapters. That The Word of God is a revealer, is one of the leading ideas in Philo's philosophy; and that The Chosen One, The Son of Man, is such a revealer, is a prominent declaration of *Enoch*. (See page 77.)

The author of *Daniel* has not cared to defend the assertion that a captive and a youth could become a favorite of a foreign king; nor cared to explain whether Daniel's preferment was for his Hebrew or his Chaldaic wisdom. He is content to show Daniel as one of God's people, and full of God's wisdom, and testifying among heathen.

Verse 21 says that Daniel continued unto the first year of King Cyrus. The interval (to 538 B. C.) was sixty-six years. What is meant by "*continued*" is not clear; and what then happened is not known. The author seems to want to mention Cyrus. Why? A possible answer is contained in the facts that he thus puts Daniel and Cyrus into one period, and that in later chapters (VI 28, see page 136) he makes Cyrus a type of The Anointed One; which perhaps explains why *Isaiah XLIV, 28, XLV, 1*, also calls Cyrus "The Anointed" (Messiah).

DANIEL'S CHAPTER II.

Verse 1 sets its date in the second year of Nebuchadnezzar; therefore two years after the captivity began. If this were history, it would reopen the question of Daniel's

age and education; but in an allegory, or parable, this point is insignificant.

The king has a dream; and Daniel is the revealer of its alleged secret, which is in fact the Apocalyptical System. He makes an occasion to declare (verse 28) the existence of God in heaven, and the certainty of the Divine Decrees. What the king was said to have seen, was an image, of which four (or six) parts are specified (verses 32 to 35); and in Daniel's interpretation of the dream these four parts are called four successive kings or kingdoms.

Our interpretation of this alleged dream, or rather of Daniel's interpretation of it, must depend on the question, Is the narration symbolical or prophetic? It has always been regarded as prophesy. Nevertheless, a great many considerations forbid that view; and a great many considerations require us to view the narrative as a symbolical declaration of features of the Hebrew Apocalyptical System. The four parts of the image are evidently four forms of wickedness which God hates and will destroy by the kingdom of The Anointed One. It is the same idea that in other books is figured as four beasts which the kingdom destroys.

The fact that these parts are called kings and kingdoms and successive, is of no significance for the interpretation. Such is the manner* of allegorical or apocalyptical writings. The same method is used in Chapter VII, in explanation of the beasts in that chapter. *Enoch* and St. John do the same thing as this chapter, calling certain kinds of sin kings and kingdoms. There is a special reason for doing it in this chapter, because the author is declaring in verse 44 the reality, the nature, the power, and the future, of the kingdom of Messiah. In that verse 44, the author publishes his

*See pages 64 and 137 for fuller statements of such symbolism.

notice that the chapter is apocalyptic¹, and that all its parts must be interpreted as symbols of the Apocalyptic System. In the literature of that system, as has been shown on page 64, it was common to make symbols of the kinds of human sin as two, three, four, five, six, seven, eight, and ten.

The addresses of Daniel to God (verses, 20 to 23) and to the king (verses, 27 to 45) are simply declarations of the doctrines of the Hebrew Apocalyptic System. They name The God of Heaven; his fixed purposes which will be fulfilled; the ignorance of men without divine help; the Word of God as a Revealer; the kingdom of God on Earth, and its assured triumph, universality and perpetuity.

That the king should credit and reward Daniel, and be pleased, would be strange history; but the whole story is plainly only a way of declaring Hebrew doctrine.

The four parts of the image, and the catastrophe in the midst of the fourth, are the author's way of using the symbol half-seven. It brings in the kingdom of the Messiah in conjunction with the fourth thing in a set or series; and this is a favorite method with the author of Daniel, as has been said on page 70.

The figure of a hill or mountain from which a part is cut without hands is also used in *II Esdras XIII*, 36: but its origin is obscure. Perhaps the phrase "Cut without hands" may be intended to suggest both that God was the cutter, and that it was "Before the foundation of the world."

DANIEL'S CHAPTER III.

This chapter by itself constitutes a whole section of the book, exhibiting in new symbols a large part of the Hebrew Apocalyptic System. The true God is proclaimed in

strong declarations and vivid figures. The wickedness of men is figured as the disposition and acts of a heathen king and his counselors, and as an ostentatiously displayed idolatrous statue demanding worship. The contest of God's kingdom, and the testimony of righteous men are figured as three saints. The punishment of the wicked by fire, while the righteous are saved and are with the Son of God, is exactly the same representation that is common in *Enoch* and in St. John's Apocalypse.

Verse 25 brings in the symbols of the presence of The Son of God. He is the fourth, the Half-seven. He is represented as seen only by the king. The author may not have cared to do anything more than to make the suggestion of the Half-seven and the presence of The Son of God; but it is a custom of the Apocalyptic Literature to give prominence to the recognition of The Son, under some one of his many names, by wicked men, who both fear and glorify him. (See pages 80 and 81 for what *Enoch* says.) This is what John does in *Rev. I I, 16*. When the chapter closes, at verse 30, it has exhibited a Son of God between two mentions of three men, and completed the symbol seven.

DANIEL'S CHAPTER IV.

This chapter constitutes a complete section. It begins in the usual way of the Apocalyptic Literature, with proclamation of the true God, and of his purposes and his eternal dominion. Again the fiction of a dream is used for the rhetorical dress of the ideas which are to be proclaimed. The reason for the figuring of the king as a tree may perhaps be found in his name; for the last part of its corrupted Hebrew form, *nezcr*, means a *sprout*, or *branch* (as in Dan. XI, 7), and the verb *nazar* means *to be in full foliage*. This

is a common idea in the Apocalyptic Literature. *Enoch* (Chap. 91) says, "Oppression will be cut off from its roots * * * the unrighteous roots will be cut off * * * and the roots of the revilers will be cut off." We shall see later that the words of John The Baptist, in *Luke III, 9*, may have this apocalyptic origin. He says there, "The axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down, and cast into fire."

As a history, this chapter is unsupported, and would be incredible. The proclamation by the heathen king is such as only an orthodox Hebrew, familiar with the Apocalyptic literature, would or could write. The king recognises a "Holy One" (verse 13), and "The Most High" and his "Kingdom." (verse 17). These recognitions are, however, put in the mouth of one who is called a "Holy One and a Watcher" (verses 13 and 23), and these names "Watcher and Holy One" are *Enoch's* especial words; e. g., "All his deeds were with the holy ones, and with the watchers. * * * Behold the watchers called to me. * * * announce to the watchers of heaven * * *" (*Chapter XII*). "This is the admonition of the watchers who are from eternity, as the Holy and Great One commanded." (*Chapter XIV*). "These are the names of the holy angels who watch * * *" (*Chapter XX*).

The marvelous story of what came upon King Nebuchadnezzar is unsustained by history, and is incredible. A crazy king in Babylon would not have been allowed to fare and act so ill. But as a statement of the Apocalyptic System these representatives are complete and admirable.

The author, without apology, changes his simile of a tree into that of a beast, in verse 25. The use of beasts as a symbol of human wickedness is universal in the Apocalyp-
ti-

cal literature; and perhaps the shortest, simplest, and most convincing way of making this chapter and its symbols clear, will be to sketch here a certain line of ideas and figures from Philo and others.

Philo makes Cain a symbol of wickedness; and what Philo says of Cain explains many things in St. John's Apocalypse. He makes Cain a symbol of pride of possession because his name signifies *possession* (or *acquisition*); and of false doctrine, because he justified himself; and of beastliness, because he was ferocious; and of living death in sin, because God let him exist under a ban. Philo, among many other things, says:

"Why is a sign put on him who had slain his brother? Because the change of the nature of living is a kind of death. Life in the flesh is not life. God lays down a principle * * * not slaying the homicide, but * * * secluding him from the class of rational creatures, as one who has been banished, and turned into the nature of beasts." (*Questions and Solutions*, I, 8.) (See more quotations on pages 261, 288.)

"Moses has never mentioned Cain's death; showing enigmatically that, like the fabulous monster Scylla, folly is an evil which never entirely perishes and yet * * * is never free from death * * * As the poet says of Scylla, he is not a mortal, but an endless woe." (*On the Worst Plotting Against the Better*. Ch. 48.)

Philo's uses of Cain as a symbol will be more fully shown on later pages. They explain St. John's mysterious sayings in *Rev. XIII*, 3, 14, about the beast that "Received a deadly wound, and yet lived," and whose number, in the sum of the numerical value of its separate letters, is 666. It will be shown later that 666 is *Cain* in the *Greek* form, (χάϊν) and also *achidna* (ἄχιδνα) *viper*. (See pages 264, 266.) It is certain that these ideas, about Cain as a symbol, were ancient, and widely spread among Jews. And now

come forward curious facts. Let him, who can, declare their significance. The name, as Nebukkadanezar, and several other permissible ways of spelling the king's name, make the number 666. The middle consonants of his name, (*kdn*) are the consonants of the Aramaic form of the name *viper*.

Is there not here much* reason for believing that what is said in this chapter, about Nebuchadnezzar, is simply a new version of a set of ideas and sayings then common, about Cain as a symbol of greediness, wickedness, and living death?

The other peculiarities of the remainder of the chapter after verse 31 justify such a belief. The phrase "Seven times shall pass over thee" (verse 32) has no definite meaning. Is it straining too much to say, that "Seven times shall pass over thee until thou know that the Most High ruleth," may be the common doctrine that, at the end of time (symbolized by seven), God will triumph in power and in grace?

The restoration of the King may be only a suggestion of the divine grace, which is the great purpose of the existence of all things, and which will at last be evident in the bliss of the penitent and redeemed souls. Of course, Nebuchadnezzar never did, and never would praise the true God, and especially would not if he regarded him as the author

*The sum of the letters of the king's name as numbers is disputable. Its value is 666 in Greek letters only. The Shemitic languages used only consonants as numerals. The real name of the king was *Nabukuduriruzur*. It was written, in the Shemitic language, *Nbukdratsr* (the *a*, in this, being a weak aspirate consonant). It was variously pronounced in Shemitic languages by the insertion of *e* and *a* in the syllables, probably *a* in the last three, because Aramaic *a* usually became *o* in Greek, and the Greek form of the name, which was derived from the Aramaic, was *Naboukodonosor*.

of his calamity. Daniel's interpretation of the dream would be of doubtful acceptability, but it serves admirably as a symbol of The Revealer making God known in his triumphs.

DANIEL'S CHAPTER V.

This chapter has the appearance of a history. In fact, however, scholars have not been able to make it agree with authenticated history, although ingenuity and scholarship have made great efforts. The king of Babylonia, when the city was captured, was Nabunahit, and he was not present in the city. That he had a son named Belshazzar is asserted, but he was not a descendant of Nebuchadnezzar as said in verses 2 and 18. That the city was captured in the manner asserted by Herodotus, and implied in *Daniel*, is now doubted and disputed. There was no Darius the Mede known in history, and no Persian king Darius until many years later. The city was captured by Cyrus the Persian king. All these points are important in viewing this chapter as a history; but they are insignificant if the author is using a loose resemblance to history, as a framework on which to place symbols of the doctrines of the Hebrew Apocalyptic System.

This chapter, as apocalyptic, exhibits or declares all the principles of the Hebrew Apocalyptic System, and many of its symbols. The true God is suggested by mentioning the vessels of his temple, and the conflicting wickedness by a revel of the heathen (verse 3). The eternal purposes of God are exhibited as a writing on a wall by a mysterious hand. The Word of God is again represented by Daniel the revealer of secrets. The interpretation of the inscriptions and Daniel's discourse (verses 17 to 29) suggest the most of the rest of the Apocalyptic System.

The inscription itself is remarkable. It can mean several

things in various Aramaic dialects. As "Menēh, tekēl, upharsin," it can mean "He has divided. He has portioned. And (Lo!) The Persians!" This might accord with the historical traditions, but not with a conquest by Medes. Daniel's own interpretation takes up the roots of the words, and bases the explanation on them only. "Menēh, Tekel u P'res (or Ph'ras) might mean "He has divided the Tigris and the Euphrates." This also might be like the historical tradition that Cyrus diverted, into a great number of ditches, the waters of the Gyndes, an affluent of the Tigris, and those of the Euphrates, which flowed under the walls of Babylon. As "Menēh, Menēh, Tekel, Ph'ras" (or Peres or Pharis) it means "A Measure (or weight), A Measure, A Portion, A Half." This is a plain symbol of Half-seven. Dean Farrar, without seeing what his observation might suggest, observes that these words may mean, "A Mna (or Mina), a Mna, a Shekel and a Half." The word *menēh* means to *divide*, and *weight*, in various Shemitic languages. The Assyrians had already adopted it, and inscribed it on some standard weights now in the museums. The Greeks adopted it, and used it as the name of the coin *mna* or *mina*. Daniel could scarcely have found a word about which, in itself, there was less mystery.

Whatever other meanings the inscription may have, it was just such a symbol of Half-seven as the one so often used, "Time, times and half a time." Besides this, in the Apocalyptical System it suggested much more as explained by Daniel. "God hath numbered" suggests the "Number of the beast" (*Rev. XIII, 18*), the number 666 which is the number of Cain and of Nebukkadanezar. All the words of the inscription suggest *division*; and the idea that the Word of God (the Messiah) is a Divider is one of the most important ones in the Apocalyptical System.

The last verses of the chapter, like the last in Chapter *iv*, would be amazing, as history. That a terror stricken king, in the hour of his wreck, should exalt the interpreter of the words of the hated and mocked God who had brought him to judgment is incredible. That he should make this interpreter, who was a captive of war, a Prince, merely for a few words, is incredible. But these verses, as a vehicle for the idea that, in the ruin of the wicked, the true God and his people are exalted, are admirable, and have always been so recognized.

Verse 31 says, "Darius the Median took the kingdom, being about sixty-two years old." In fact it was Cyrus the Persian who took Babylon, he having many years before become king of Persia and Media. The statement that he was sixty-two years old at the time is, at the best, curious. No Darius a Median is known. No Darius a Persian reigned till many years later. Why is there such care to tell his age? History does not answer the questions. But if the name Darius and the number sixty-two are symbols we have clues. We know, from *Isaiah XLIV, 28: XLV. 1*, that, in the Hebrew Apocalyptical System there was some kind of use of Cyrus as a symbol of "The Anointed One." If Daniel could mean to introduce that symbolism, there would be a necessity for naming three predecessors; because, in the Apocalyptical Symbols, the Word of God (Messiah etc.) is a fourth, or the middle one of seven.

In Chapter IX, 25, 26, Daniel introduces the number sixty-two. It is an important symbol in his system, as one of the subdivisions of the number *seventy weeks*; and is a symbol of the measureless eternity in which God existed before he began to plan creation. Now, if the author of Daniel only wanted to introduce the common symbols, and knew that his readers at that time would understand his

purpose, and if the name Darius, and the pretence of history, were of no significance or importance in the matter, the number sixty-two comes in reasonably as a symbol. In that case, however, if the symbolisms are like those of Chapter IX, and if Cyrus is a symbol of The Anointed, there is needed a symbol of another intervening "Seven weeks," and this must be either the subsequent reign of the imaginary Darius, or the subsequent life of Daniel, as in VI, 28.

DANIEL'S CHAPTER VI.

This chapter continues the fiction of a king Darius; but does not pretend to say anything about the locality of the occurrences. Under Cyrus, after the fall of Babylon, the kingdoms of Assyria, Persia, Media, and Babylonia were united, and had several great cities.

Again all the features of the Hebrew Apocalyptic System are repeated. The true God is declared by Daniel. The eternal decrees of the true God are brought in conflict with the decrees of a heathen king and the passions of his adherents. There is the usual struggle. The heathen in the case are not represented as beasts; but their power and ways are symbolized as lions which they use. The Son of Man is again symbolized in Daniel. This heathen king, like others in the apocalyptic books, is made to acknowledge and honor the true God, and his decrees, and his everlasting kingdom. There is a triumph of God and his people over both sin and false doctrine. Verse 27 suggests all the last half of the Apocalyptic System and also the symbolical signs and wonders in heaven and earth, which are so large a part in all the Apocalyptic literature.

Verse 28 is inexplicable as history, but, as apocalyptic and symbolical, it connects Daniel and Cyrus as symbols of

the Messiah. If this is like *Chapter IX*, 25, 25, Darius is sixty-two (weeks), Cyrus and Daniel are seven-sevens(weeks) and one week (or seven): but the seven and half-seven symbolisms are here obscure.

The reader must be somewhat familiar with the Apocalyptic System before he can appreciate the skill and delicacy with which the apocalyptic figures are brought in. The man who is a type of *Messiah*, as revealer, prays (*testifies*) *three times* (verse 10); then comes the *supreme contest*. Then he encounters the *beasts*. He has reached the *fourth* or *middle time of seven*. His God *delivers* him, and he enters on a *period of honor*. The *wicked* are thrown into the *pit*. Daniel describes his deliverance as by a ministry of an *Angel*, and by God's *judgment* and his *righteousness*. All these are features of the Hebrew Apocalyptic System, are closely like St. John's symbols, and indicate that the whole system was complete and familiar when *Daniel* was written. Even the setting the king's seal on the lion's den (verse 17) suggests the "Mark of the Beast" (*Rev. XIII*, 17), and Philo's figure of Balaam's "False coinage" and "Stamp of Sophistry" (see pages 263, 306).

DANIEL'S CHAPTER VII.

The first verse seems to fix a date; but we do not know at what time Prince Belshazzar become associated with his father, Nabunahit, in royal power. The date seems to have no connection with the rest of the chapter. If it were correct, this chapter should have been *Chapter V*. The king has no relation to the chapter. Daniel and an Angel now become joined as the "Revealers of Mysteries." Like *Enoch* and St. John, Daniel is represented as the recorder, and as a seer of visions. In the subsequent chapters, the

symbol of The Son of Man, as revealer and witness, is the same double personality of a man and an angel.

This chapter has always been understood to be symbolical and Messianic; and a large part of it has been well understood, because Christianity explains it; but its character, as one book of a set of similar books, has not been recognized; and hence it has been regarded as a set of predictions of specific events, which are veiled in symbols. Now, however, by reference to other books of the Hebrew Apocalyptic literature, it is shown that it not only is a statement of the Apocalyptic System, more than any previous chapter, but also its figures and phrases are derived from the Apocalyptic literature, and are wholly symbolical, and are not predictive, except of results in a large and general way.

The chapter (verse 3) introduces human wickedness as four beasts. The first three are a lion, a bear and a leopard. What particular kinds of wickedness these symbolize is not indicated. By adding that one has eagle's wings, and a man's feet and heart, and another holds three ribs of a victim in its mouth, and another has four wings and four heads, subdivisions of classes of sins are indicated, and the number greatly increased. The fourth beast had at first ten horns; but another sprang up and absorbed three, leaving the number eight. The new horn, which at first was little, had a man's eyes and mouth, and spoke great things.

In an alleged explanation by an angel (verse 17), these four beasts are said to be four kings (or kingdoms in verse 23) preceding the kingdom of the Saints and the Son of Man. They arise out of the earth, although the beasts came out of the sea. St. John, in *Rev. XIII*, repeats a large part of this matter, and is explicable in the same way, as making a symbolical representation of the kinds of human sin and their terrible nature.

It has been shown on page 65 that the habit of numbering the sinning faculties of men as three and four is biblical, and that Philo wrote about them in much the same way as Plato had done. (See also page 64.) Philo does a great deal of explicit numbering of the kinds of sin and the sinning faculties. In his essay "*On the Worse Plotting Against The Better*," Chap. 25, he divides the sins into those from blood, which are irrational, and those from reason, which are arrogant and cause false beliefs and rejection of the true God. In Chapter 46, and in many other essays, he names as the sinning faculties, the five senses, with speech and sexuality, making seven. To these he adds as an eighth "The dominant Mind," and this mind he names Cain, and he writes of the whole matter almost as St. John does in *Rev. XIII, 3*. As stated on page 64 he makes Reasoning and Pride inclusive of, and causative of, some of the others. It has been shown on page 63 that he declares sin beastly, and uses beasts as symbols of it. He will be quoted further in explanation of parts of St. John's Apocalypse.

Summing up what Philo extends through a large number of his essays, we may say, that he observes the ten sins forbidden in the Ten Commandments, but he loves to represent them as reducible in number to the seven mentioned above and the "Dominant Mind" which rules them all. A reader who knows the Apocalyptic books and Philo can hardly doubt that this chapter of *Daniel* means that the beasts symbolize a reign of four classes of sins, which by another classification are ten, which can again be classified as eight. And these are not successive; but come up out of the sea, out of which all things were created; and were fore-known in the creation; and have dominated human life on earth.

We may also notice that the author has brought these

kinds of sin into view before he introduces the view of The Son of Man (verse 13); and we may reasonably understand that he intends to declare that the "Calling near" of the Paraklete Son of Man, which was in the past eternity, was because these kinds of sin, and their nature, were foreseen. The point of view of the prophet is not in "The first year of Belshazzar," if there was such a year, but in eternity before creation. And the things foreseen are not events of worldly history, however great those might be, but the greater ones of the largest features of human life and the eternal purposes of the Creator, and the "Lamb slain before the foundation of the world."

Verses 9 to 14 are a statement of the ideas of the Hebrew Apocalyptic System, and are in the words, phrases, and figures of its literature. It would seem to be very hard for anyone to read them in comparison with the passages from *Enoch* which are quoted on pages 77 to 87, without conviction that the two exhibitions are identical, and have come to the two authors from the same source or sources.

Verses 15 to 27 are a restatement of verses 9 to 14 in a form still figurative and symbolical, but less so than the first statement.

First, God is presented to view as very old. The description of God is like *Enoch's*. The name "Head of Days" seems to mean an old head. The word *Ancient* in the so-called Chaldee of *Daniel* (which is in fact Aramaic), is *attiq*, which means (as it does in modern Syriac) *end*. It may mean a *head*, when a person is described. *Enoch* first uses it as a description, and then seven times as a title. Both *Enoch* and *Daniel* use it as if it were a common, or well known, name of God.

The representation of God's throne as having circles of fire is common in *Enoch*. The representation that there

were hosts in heaven, is common in *Enoch*. The assertion that "The Judgment was set, and the books were opened," is a common apocalyptic form of declaration of the fixity of God's purposes from before creation.

Plainly these six verses (*Dan. VII. 9 to 14*) are an uncovering (exposition) of the same ideas as those of *Enoch*, exhibiting The Creator's glory and power, the foreknowledge of wickedness, the eternal purposes of God, and the *Calling* of The Son of Man, as a Paraklete, before the creation of the world. The name Paraklete is involved in the last words of verse 13, "They brought him near before him." The words of the Chaldee text are *q'damohi haq'rbuhi*, a phrase which Aramaic scholars find obscure. It is made of two verbs, each of which means *to be near*, or *to make near*. The Greek version translates these into *be beforehand with* (or *anticipate*), and *to bring to* (or *near*). The second Greek verb sometimes means *to approach the altar*, and sometimes means *to sacrifice* or *be sacrificed* (as in *Acts VII. 42: Heb. XI. 4*). Both in Hebrew and Syriac, the verb *qrb* sometimes means *to offer in sacrifice*.

The pretence of a *vision* cannot mean anything more than seeing in imagination. The author could not mean to say that he saw the whole course of history, the installation of God's kingdom, and the scenes of the Judgment Day. He is depicting in symbols what occurred before the creation. He has set his point of view back in eternity with God, and sees the destruction of the beasts only in the eternal purposes of God, and in its relation to The Lamb as "Slain before the foundation of the world."

Verses 17 to 25 express in symbols the last eleven of the Hebrew Apocalyptic doctrines, not in their performance, but as foreseen. Verse 24, like verse 8, cannot be regarded as depicting consecutive events or persons. It furnishes a

way of saying that the wicked powers in men are eleven, which can be regarded as eight, because the one that is intellectual is dominant and includes three of the others. It represents the sixth apocalyptic principle.

DANIEL'S CHAPTER VIII.

The first two verses, if they were history, would be enigmatical. As history they do not seem to have any relation to the rest of the chapter, and their significance as apocalyptic is not clear, except that, like the introduction of St. John's Apocalypse and *Enoch's* visions, they make a good rhetorical introduction to the section. If these verses really fixed a date, this chapter should precede the fifth and sixth. The only apparent reason for its position is that the preceding chapters are written in so-called Chaldee, and this and the following ones are in Hebrew. The Chaldee is an Aramaic dialect.

Daniel professes to have seen a vision. That which he saw, he professes to explain, by words told him by Gabriel.

The explanation says that the beasts which he saw were symbols of the kings or kingdoms of Media, Persia and Greece. In the vision, the last king (Greek) prospers (verse 12). In the explanation, more predictions about him are added, and it is said "He shall be broken without hand" (verse 25).

Readers, who have understood this chapter to be prophetic, have always cherished it as an assurance of a secure basis for faith in Scripture prophecies, because it seems to agree well with Syrian history. Others regard it as proof that the chapter was written after the death of Antiochus Epiphanes.

If the chapter had ended with verse 14, its explanation

according to the Apocalyptical System would have been simple, and easily made. The beasts would have been symbols of human wickedness, contentious and destructive. The four horns, like the ten in Chapter VII, would have been four kinds of sinning faculties; and the little horn would have been the one that intellectually (verse 10) defies God, perverts truth, and makes even stars (angels, as *Enoch* says, or perverted men, as Jude 13 says) fall. Verse 11 might have been a symbolical statement that this kind of sin, in the angels, contended originally against "The Lamb slain before the foundation of the earth"; for as stated on page 59, the name *Pàraklete* has been given to the lamb of the daily sacrifice as an emblem of the Son of God atoning or mediating. Or it might mean that this kind of sin, in men, always makes war on the Messiah and his truth and kingdom. Verse 13 would have been the usual mention of the final Judgment Day, with the usual intimation that the war of sin and righteousness will continue till that day.

Such would be the meaning of verses 3 to 13 even with the alleged explanation of Gabriel. That interpretation simply adds the fact, that the writer, either made his symbolical vision conform to some historical facts, or saw in history a parallel to his figures. Verse 23 is an admirable statement of the nature and ways of untruth, misleading and ruinous, but sure to endure till the end of time. The phrase "Broken without hand" (verse 25), as in II. 34, seems to indicate some common phrase of the Apocalyptical Literature.

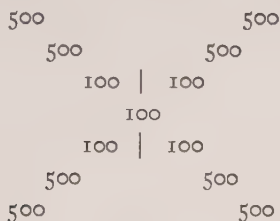
Verses 14 and 26, that have been the cause of infinite calculations and contentions, and of no end of sectarianism, narrowness and incidental heart-breaking disappointments, are a simple apocalyptical figure of half-seven, as a symbol of Messiah's presence at the end of time. The Hebrew

text of verse 14 says "Unto evening-morning two thousand and three hundred." This is just as enigmatical in Hebrew as in English, and has been the cause of many and endless contentions as to whether it means 2300 of both mornings and evenings, or half that number of each, and as to the length of time that a morning or evening means, and as to the time of the beginning and as to what lies at the end. There is no thoroughfare through that field of inquiry.

Let another course be tried. Let it be remembered that a fundamental and formative principle of the Apocalyptic System affirms that the beginning and the end are joined in God's mind, and are held together by The Word of God in the middle. Let 2300 days be twice written, as if the eye looked forward over one, and backward over the other. Let it be remembered that the Hebrews used their alphabetical letters for numerals, and that neither the Hebrews nor the Greeks used the zero cypher, or wrote numbers in tens. The modern notation by sets of tens, using only nine figures and zero, was made after the Christian era, out of the first ten letters of a Syrian alphabet. Neither the Syrians nor the Greeks had enough letters in their alphabets to furnish a letter for 1000, without resorting to additional expedients. Naturally they wrote large numbers by repeating smaller ones. They could write 2300 in letters meaning $500 + 500 + 500 + 500 + 300$. But if it should happen that, for any reason, a Jew wanted to write with seven letters, he would write $500 + 500 + 500 + 500 + 100 + 100 + 100$, or $500 + 500 + 100 + 100 + 100 + 500 + 500$. This would make seven letters, or a symbol of *seven*. Then if he wanted to make a symbol of *half-seven*, or rather of two half-sevens, he could divide his middle 100 into two 50's; but his letters would then be eight. The only way in which he could write 2300 in seven letters divided into twice three and a half letters, would

be by writing the seven letters twice, in lines crossing in the middle, so that the middle letter would be common to the four halves of the two lines.

If we write 2300 in this way, and suppose the middle letter divided into halves,



we have in each line two half-sevens, and in each line a seven, and also in each line we have 2300. And we have thus a thoroughly Hebraic symbol of The Word of God. And if the symbol is here in any way a symbol of time, that time is the time of human history divided into its halves by the Word of God. In this view of them, the fourteenth and twenty-fifth verses are not predictions; but are a symbol of the Hebrew Apocalyptic Doctrine, that the Word of God, the Messiah, stands in relation to the beginning, the middle, and the end of all earthly time and history. The cleansing of the sanctuary (verse 14) is the judgment day.

DANIEL'S CHAPTER IX.

The first verse cannot be reconciled with history. It calls Darius a son of Xerxes; but the first king Darius, who however was not the conqueror of Babylon, and did not reign till eighty-three years after Nebukkanezâr, was the father of Xerxes, and a Persian.

The chapter begins with a prayer which has been and is, to earnest Christian souls, a model expression of humility, contrition, and sublime faith. No words of admiration can be too eulogistic for this prayer. No words of tender appreciation can exceed the merit of this spiritual address. It needs no explanation to make it dear to a Christian heart for the expression of his own piety. Yet he who reads it without knowing or observing its place and character in the Apocalypitical literature loses much of its significance.

It begins (*verse 2*) by suggesting the prophet Jeremiah in connection with a mysterious prophecy of seventy years. Then it introduces a prayer which in its ideas is remarkably like a prayer in the fifth section of *Enoch* (*Chapter 84*) the words of which are as follows:

“And I raised my hand in justice, and blessed the Holy and the Great One. And I spoke with the breath of my mouth, and with the tongue of flesh, which God has made for the children of men, that they should speak with it, and gave them breath and tongue and the mouth, that they might speak therewith. Blessed art thou, O Lord, King! both great and powerful in thy greatness, the Lord of all the creation of heaven, King of kings! and God of all the world! Thy Godship and thy kingdom and thy greatness will remain in eternity, and to all eternity, and to all the generations thy power; and all the heavens are thy throne in eternity, and all the earth thy footstool in eternity, and to all eternity: for thou hast made and dost govern all things, and nothing is too difficult for thee, and no wisdom escapes thee. She does not turn away from her throne, thy throne, and not from thy face. And thou dost know and see and hear all things: and there is nothing that is hidden before thee; for thou dost see all things. And now the angels of thy heavens do sin; and thy wrath is over the flesh of men to the day of the great judgment.

“And now, Lord and God! and Great King! I petition and ask that thou wouldst establish my prayer for me, that there remain to me a posterity on earth, and that thou wouldst not annihilate all the flesh of men, and not make empty the whole earth, and there be

an everlasting destruction. And now, my Lord! destroy from the earth the flesh which has angered thee; but the flesh of justice and of rectitude establish as a plant of the seed to eternity; and do not hide thy face from the prayer of thy servant, O Lord!"

This prayer of Enoch is a noble prayer, pure, spiritual and lofty, as a prayer; and yet in every line it is artificial, rhetorical, and adjusted for the expression or the recognition of the apocalyptic principles. The prayer of Daniel is of a vastly higher grade, a profounder and purer spirituality, a wisdom more responsive to the spirit of God. Nevertheless, it is framed on the lines of the apocalyptic principles. It begins (*verse 2*) with a reminder of the mystical number seventy. It goes on (*verse 4*) to suggest the eternal purpose as a salvation of God's people. It continues with a description of the gross wickedness of some men and the intellectual and spiritual wickedness of others (*verses 5 to 14*). In *verse 11* it mentions the oath of God as an assurance of the first overthrow of sinners. The oath of God is a great feature in Chapter 69 of *Enoch* where it is synonymous with *The Logos* as connected with all the acts of God from the creation to the judgment, and is equivalent to "The Secret Name." In *verse 14* Daniel suggests the *Logos* by mentioning God's voice.

With this introduction, *verse 20* turns to a more definitely apocalyptic declaration of the purposes of God from the beginning. *Verses 24 to 27* are explicable easily by the apocalyptic principles, and in no other way.

Verses 20 and 21 suggest the symbols of the seventh principle, i. e. the coöperation of God and men in the middle period, very much as is done in *Chapter VIII. 15, 18* Gabriel and Daniel combined, as in *VIII. 15*, make a symbol of The Son of God and of Man. Gabriel comes from God, but is called a *man*, and comes at the time of the *daily sacrifice*,

which is the symbol of "The Lamb of God" (see page 59). Verse 23, figuratively utters the second apocalyptic principle, the decrees of God in the beginning of creation (see page 70). The remaining verses of the chapter, in their numbers, figure the common Jewish apocalyptic symbols of time and its division.

In the Hebrew symbolism of numbers (see page 62), seven is an emblem of all time as related to the Creator and his purposes and acts. *Seventy* is less than *seven* in its symbolism, because it is regarded as a multiple of the less perfect number *ten*. It is also a symbol of the presence of The Word of God, at the Judgment Day. (See page 67) Multiples of *seven* are attempts to express greater conceptions of God's duration. So *seventy sevens* are an emblem of the infinite eternity of God, from the inconceivable past of *aion* to its inconceivable future. *Seven sevens* would be a symbol of an inconceivable duration in *aión*, but less than *seventy sevens*. A pious Jew would have been shocked by the use of *seventy sevens* as a symbol of anything else than God's infinite eternity. Enoch (see page 83) uses seven, and sevens of sevens, as symbols of periods of duration.

In such symbolisms verse 24 simply says, From eternity the end was sure. It will be an overthrow of sinners, a reconciliation of many with God, a kingdom of righteousness forever, and a final eternal presence of the Anointed One, the Most Holy.

Verse 25 simply says that the purpose to establish the kingdom of righteousness, symbolized as Jerusalem, was set in the eternity of God so far remotely that it is symbolized as seven sevens. These seven sevens, and the one seven of time mentioned in verse 27, leave sixty-two sevens as a symbol of that part of the infinite life of God which the

human mind conceives, or rather cannot conceive, as God's eternal existence before creation was even planned.

Verse 26 symbolizes the "Lamb slain from the foundation of the world." It starts at the beginning of the last seven, the one that symbolizes time. It declares the apocalyptic principle of the war of sin and righteousness, and the determined and predetermined desolations by sin. The Syriac version says, "Meschicho shall be killed;" instead of "Cut off."

Verses 25 and 26 introduce the name "The Anointed One," used nowhere else, and only used twice by *Enoch*, but which, as *Meschicho* and *Christós*, became familiar words to the expectant Jews.

Verse 27 represents the period of human time as one seven, and a covenant period. "*In the midst of the week*," is At the middle point symbolized as *half-seven*. "The sacrifice and oblation" are the symbols of the *paraklete* lamb. (See page 59.) The chapter ends by directing our view to the final consummation, the *suntéleia*, and the punishment of the wicked.

DANIEL'S CHAPTER X.

If the first verse of this chapter stated a real date, this chapter should be the last in the book. There is however no chapter that is more entirely conformed to the Hebrew Apocalyptic System of symbolical exhibitions.

The symbol of The Word of God in this chapter as Revealer and Testifier is a double one, made up of Daniel himself, called (verse 11) "A man greatly beloved," who receives the word, and another, who is "A certain man" (verse 5), and "A voice" (verse 9) and "Like the Sons of men" (verse 16) and "Like the appearance of a man"

(verse 18). The description of this second man is closely like St. John's description of The Word of God in *Rev. I, 13 to 15*, "I saw one like the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle * * * His eyes were as a flame of fire, and his feet like fine brass, as if they glowed in a furnace, and his voice was as the sound of many waters, * * * and his countenance was as the sun shineth in his strength."

The first three of the Apocalyptical Doctrines are suggested by a single stroke in verse 12, which says that his *words* were heard on the *first day* of his assumption of his part as Mediator (symbolical for the Messiah) the answer was ordered, and the Revealer tells what will be in the *last days* (verse 14) which are far remote.

At a superficial view these seem to be all the suggestions there are here of a type of the Messiah. But what is meant when it says "I became dumb"? (Verse 15.) Is it a similitude of the Silent Word, the Silent Lamb? (See page 53.) And what do those various numbers mean; and why is Daniel so particular to mention them? In verse 1 he says "The third year," and in verse 2 he says "Three full weeks." Three is the number which is followed by the middle one of seven. In verse 4 he says, "The twenty-fourth day;" and this is the day that must be followed by the middle day of seven weeks. In verse 13 he says "Twenty-one days," and this also is "Three full weeks" that usher in a half-seven. These are much like Philo's threes (days and lamps) that symbolically stand on one side of "The Word of God." (See page 67.)

And what does Daniel mean in verse 3, when he says, "Neither did I anoint myself till three whole weeks were passed"? If he does not suggest "The Anointed One," what does he mean? What does he mean in verses 8, 15

to 17, where his description of himself is so much like Isaiah's description of "The Silent Lamb," in *Is. LIII*, where there is so much that is apocalyptic?

And what does Daniel mean in verse 21 if he is not suggesting The Book of Life, that is a feature in all the apocalyptic books?

The last sentence of the chapter does not seem susceptible of any explanation except that it is an idea out of the Apocalyptic Literature. The word *your* (in both Chaldee and Greek of this verse) is plural: therefore the remark is not to *Daniel* personally. Of course it cannot refer to any national King. The title Prince is *Sar* in Chaldee, and *Archōn* in Greek, both of which are titles denoting honor and power rather than hereditary rank. Michael is the angel most mentioned in *Enoch*, and is the leader of the forces of heaven. The sentence seems to be a way of saying that, in the kingdom of God the potential forces of Heaven are coöperating with the revealers of truth, but on earth; as *Isaiah LXIII*, 3, says, "I have trodden the winepress alone, and of the people there was none with me."

DANIEL'S CHAPTER XI.

This chapter has often been explained by scholars as a figurative story of the actual history of Syria in the era of Greek supremacy after Alexander The Great. To some scholars it has seemed a remarkable prophecy wonderfully fulfilled. To others it has been an evidence that the chapter was written after the death of Antiochus Epiphanes (165 B. C.). It is a use of Syrian history for a symbol of the war of sin against God and righteousness. It introduces symbols of the middle part of the Hebrew Apocalyptic

System, and especially of the Sixth Doctrine, the war of intellectual sin against God.

A reader familiar with Philo's books, will observe so many resemblances to what Philo says about Cain as a symbol of wickedness, that he will confirm his conviction that what Philo says (see pages 260 to 266, 287), and what St. John says (see pages 232, 260) are parts of a set of ideas and phrases that arose in the Apocalyptic Literature long before *Daniel*, or Philo's books, or *The Apocalypse*, were written. It is only natural that a Jew in the second century before Christ should make a parallel between Antiochus and Cain: but a very remarkable thing about the parallel is that the character ascribed to Antiochus, by *Daniel*, is not such as we would expect, unless we notice only its ferociousness. In fact, however, it chiefly exhibits him as (verse 36) arrogant in false doctrine and in personal presumption against God, and as honoring "The God of Forces" (verse 38); and this is exactly Philo's very remarkable description of Cain, as a symbol of sin. He says, e. g., "You philosophers say you have been instructed admirably by your guide and teacher Cain, who recommended you to *honor the forces* that are nearest, rather than that Cause which is far off." (*On Cain's Posterity*, Ch. 11.) In explaining *Rev. XIII* we have occasion to make other quotations of this nature from Philo. (See pages 139, 261, 306.)

If there is intended here some parallel with Cain and Abel, verses 31 and 32 become intelligible, as a picture of a man using physical force for violent wickedness, abolishing proper sacrifices, and persuading others to sin by his self-justification.

The eternal decrees of God are what is referred to in verse 36. The final doctrines of The Apocalyptic System, the decreed end in a Judgment Day, are what is referred to

in verses 35, 36, and 45. The character, life, and end of the wicked king are symbols of the greater facts of the nature, ways and doom of the world's seductive self-justifying wickedness. Jesus himself, in *Matt. xxiv, 15*, teaches us to understand that "The abomination that maketh desolate" will work and rage till the Judgment Day, and he associates it with the violence that kills (verse 9), and with False Christs (verse 24) and deceptive wonders, and False Prophets (verse 11) deceiving many, and with great tribulation (verse 21), and with shortening, or ending, the days (verse 22), and with preaching the gospel (verse 14) (compare with *Dan. XI. 33*), and with hating one another (verse 10). Surely in much of that *Matt. XXIV* Jesus was recalling and restating this chapter of *Daniel*.

DANIEL'S CHAPTER XII.

This chapter is a continuation of *chapter XI*, and ought not to have been separated from it. It refers back to various parts of *chapter xi*, and repeats in new phrases, and more emphasis, many of the same facts. The words "At that time" etc, in verse 1, set the scenes in position at the Judgment Day, which is the theme of the last part of *chapter XI*.

This chapter bears a remarkable resemblance to the latter part of the book of *Enoch*. The eleventh chapter of *Daniel* has great resemblance to the fifth and sixth sections of *Enoch*: and this twelfth chapter of *Daniel* is almost (except verses 11 and 12) an epitome of the end of *Enoch*. This has been somewhat shown on pages 86, 87. The phrases and figures that here are condensed, obscure and enigmatical, are there large, connected, clear and self-explanatory.

Verse 1 mentions Michael. In *Enoch* he is the chief of the armies of God. It also mentions The Book, which also is a prominent feature in *Enoch*. Verse 2 is very definite in its doctrine of a resurrection of the dead, and phrases it as the final consummation, or Judgment Day. It is not however so definite as it seems to be in English; for the Hebrew does not say "Sleep *in* dust." It says "Sleepers of earth-dust," and may mean Mortal sleepers. *Enoch* also in this connection (see page 84) says "The just will arise from sleep;" but *Enoch* like St. John's Apocalypse has no doctrine of soul-sleeping; for it is one of his great doctrines as it is of St. John, that the dead are living always, the evil in confinement and punishment, and the just in joy and glory, praying and praising God.

Verse 3 portrays the ideal glory of redeemed souls. It is like *II Esdras VII*, 55, and *Enoch CIV* and *CVIII*, where *Enoch* says "Ye will shine like the luminaries of heaven." * * * They will glitter in times without number; and the sinners will see them as they shine."

Verse 4 mentions again The Book. The words "Many shall run to and fro, and knowledge shall be increased," are very like the last words of *Enoch*: "Books will be given to the just and the wise, for joy and for rectitude, and for much wisdom." (*Chapter CIV*, 12) Verses 4 and 10, in mentioning "Increase of knowledge, and understanding, are like *Enoch*, *Chapters XCIII*, 10; *XCIX*, 10; *C*, 6 (see page 84). They seem to be a suggestion of the Word of God as the source of all truth and wisdom which increase till the end of the world.

Verses 6 to 13 tell the symbols of the end of time, and display the tenth to the fourteenth Apocalyptic Doctrines. Verse 9 is very much like the finishing verses in *Enoch*.

The plain declaration is made that the mystery of *the time* will not be revealed before the end shall come.

The mysterious numbers in verses 7, 11 and 12, that have caused so much speculation, and have held the attention of the Christian world, are not predictive, nor indicative of any time, or extent of duration. They are simply various forms of *seven* and the *Half-Seven*; and so are symbols of the presence (*parousia*) of The Messiah at the end of the world. In verse 7, the phrase is "A time, times and a half," which is one of the commonest and simplest ways of saying "Half-seven." In verse 11 the phrase 1290 days is a figure of a half-seven in years: for the Hebrews reckoned by months of thirty days each, and added another month to every fifth year, or to a fraction larger than half of a five.

Verse 12 mentions a mysterious number, "One Thousand three hundred and thirty-five days," as the symbol of the "Time of the end." If the previously mentioned 1290 days are deducted from 1335, the remainder, 45 days, is no number that is significant in Hebrew symbolism. But the 1335 days seem to be intended to be added to the 1290. The two numbers, when added, make 2625, which are seven times a year of 365 days, plus seven times ten. This is plainly a symbol of 7 plus 70. As shown on pages 65 and 67, seven is the Hebrew Symbol of God as related to created things, or of God's time (i e. eternity) in his relation to created things; and (see page 69) seventy (not seventy weeks or sevens) is the symbol of that metaphysical and indescribable idea of still longer time, which the Jews tried to express by saying *olamim*, and *ad*, and *aion of the aions*, after they had said "eternity," as we now say "And ever," after we have said "Forever." In the Hebrew symbolism, seventy is a less inclusive symbol than seven; because seven is purely and

simply perfect, and seventy has the imperfect number ten as a factor. It is also a symbol of The Word of God. (See Philo, quoted on page 69), and in this sense 2625 may symbolize The Father and the Son. *Enoch, chapter 91* (see page 83), has something similar. His symbol of all time is seven sevens. After time, there is a seven of justice, then another of revelation, and then *a tenth, which in its seventh part* brings in "The judgment to eternity."

Is not this 2625 like *Rev. III, 21*? "To him that conquers, will I grant to sit with me in my throne, even as I also conquered, and am set down with my Father in his throne."

OTHER APOCALYPTICAL BOOKS

There is a considerable number of other books which are partly or wholly apocalypitical. Such are *The Psalms of Solomon*. *Assumption of Moses*, *Book of Jubilees*, *II Esdras*,* *Sibylline Oracles*. It is not within the design of this book to analyze or exhibit all of these; because they add no more important facts; while a discussion of them would involve more or less of unprofitable argumentation about their dates, origin, scope, and connections. Other students have constructed arguments and theories as to their dates, and as to their sequence and influence; all of which is unimportant in this book, where it suffices that The System is shown to have been complete before the Christian Era. Two other books however, of the Hebrew canon, which have always been enigmas, receive such light from the Hebrew Apocalypitical system that they must be mentioned here. These are the books *Jonah* and *Job*.

*For an analysis and discussion of *II Esdras*, see Appendix.

JONAH AND JOB

These two books have been unsolved puzzles for modern readers. They have been accepted and valued as vehicles of divine doctrine and lofty morality. But as histories they are incredible. Their solution is, however, simple and clear. They are parables, and versions of the Hebrew Apocalyptical System. They are in the form of narratives, because all parables and apocalypses are in the form of narratives.

And they are excellent versions of the Apocalypse, presenting all the doctrines of "The System," using the usual class of figures and symbols, and putting all the items of "The System" in the logical and usual order.

They evidently were written after "The System" was complete in its doctrines, and in its symbols; and, notwithstanding the common hypothesis of their extreme antiquity, they are in the same class with Daniel.

By recognition of these facts, these two books are lifted out of possible classification as bizarre tales, and placed in rank with the books that have portrayed the most precious doctrines of the Christian System.

Not only are they excellent examples of The Apocalypse, but, as such additional versions, they confirm our conception of "The System." They help to make the number of the versions so large that, out of their mere agreement, a reader can marshal the items of "The System."

Because it has appeared well to present a more complete analysis of these two books than was originally designed, an exposition of them has been made in an appendix; but the reader should examine that exposition before proceeding further here,

APOCALYPTICISM IS MESSIANISM

Our survey of the apocalypticism of The Old Testament has been all too brief and cursory; but it is sufficient to prepare us for a comprehensive view of the Apocalypses of The New Testament and of Messianism. With this preparation, we are cognizant of the enlightenment and the faith which the Word and Spirit of God had produced in wise and spiritual Jews; and we see the rational and logical character of "The System."

We see The Old Testament redolent of the doctrines of the Christian system in regard to God, Man, Wisdom, Ethics, Divine Purposes and Immortality. We see what were the ideas and hopes taught to the then expectant Jews. We see Messianism in the Apocalypses and the other Scriptures of The Old Testament, all ready to be vivified by the life and words of Jesus. We see the Word of God in the old Scriptures brought to its finish and crown. It is the kindling glory of the supreme dawn. It is a vibrant music in the air, as of a conquering host arriving. It is a mighty moral and social force opening a way for the triumphant catholic Kingdom of God.

And we are taught that Apocalypticism and Messianism are one and the same thing. The Messianism which the Christian world cherishes, and glories in, is the Apocalypticism which it forgot. Christianity is Messianism and Apocalypticism, and, in them all, "The Word of God" is the Light, the Bond, the Truth, the Anointed King, the Lamb, the Son of God, and the Son of Man. Apocalypticism had enlightened the pious souls, cheered them, trained them. Now, was the Kingdom at hand? Was the Word to live on earth? Was the Son of Man to come to his own?

APOCALYPSES IN THE NEW TESTAMENT

In the history of civilization as a movement of the beliefs, motives, and emotions of men, the intellectual and moral life of Jews and Christians in the first half of the first Christian century holds the central and pivotal place. And the motive and directive force was that system of apocalyptic doctrines which the preceding pages have exhibited.

Syrian life was alert with both of the most potent kinds of moral force, viz., one that is a faith rationally accepted, and the other one that responds to authority or education, and that is founded on supposed messages from God. The former was immensely more dominant than is commonly supposed. We know the fatal habit of mankind to follow leads, which makes millions innumerable, for successive ages, found their faith and hopes on books brought out of the tombs. So has always been the human habit, in Egypt, Persia, Greece, Syria, Europe, America. Such is human nature.

And yet, always and everywhere, the start has been in a philosophy, a rational principle; and the prime mover has been a philosopher, an academician. No matter what the creed or religion, no matter how automatically the millions repeat the ancient formulas, no matter how they appeal to and proclaim the wisdom or authority of the prime mover, nevertheless, always there has been another ultimate appeal to the rational principle which the prime mover asserted. Always the one man has counted for more than the infinite millions that followed him; and always the principle of that leader, the rational doctrine for which he stood, has been the one germinal, forceful, creative fact, in comparison with which the man is nothing.

We may count on the fingers of two hands, and perhaps of one, the men who have stood forth as the erecters and installers of the few vital, germinal and dominant reasonable principles. And time erases from the list the most of the names that for a while are invested with a halo. So must it always be: because, in fact, the great formative and dominant doctrines among men are only of two classes; and in each class only one doctrine can be true. These two classes pertain to the two questions, "Whence, or what, are we?" and "How does the Divine Life become effective in us, in knowledge, force and excellence?" To these questions every other question or problem in science, reason, religion, physics or philosophy runs back. Whether men are fanatics or agnostics, philosophers or skeptics, students or practical minds, their creeds and their intellectual, spiritual, and social life, are fashioned and dominated by their attitude towards these two questions.

The Hebrews answered the first question with the doctrine that a personal perfect Creator made all matter and all life. Out of that basis doctrine grew the Hebrew Apocalyptical System. This system at the Christian Era had impressed itself on all classes of Jews, but in various ways, and with diverse intellectual, doctrinal, and spiritual effects. It came also to the Jews through several diverse lines of teaching. Many accepted it as a revelation from Prophets and The Scriptures. Others consciously adopted it as rational philosophy. Really, the appeal was always to Reason: for the words of the Prophets were poetic, vague, enigmatical, and almost unintelligible, until they were explained by the terms, formulas, and doctrines of the Apocalyptical System:

In one form or others the Apocalyptical System had become as the breath of the Jews. Then, as since, it was

largely know as a Messianic system of ideas; but this does not mean that the prophecy of an advent of a Messiah was its chief characteristic. Its Messiah was first The Logos of God, as "Son of God, Son of Man, Advocate, Anointed King, and Lamb slain before the creation of the world". He was to come at last for a Judgment Day. The expectation of an advent of The Messiah in time was always undefined and disputable, and chiefly prevailed among that large class of Jews who formulated their creeds on words of the canonical Old Testament. But, as is shown elsewhere, those Messianic Prophecies are found only in chapters that are themselves based on, declarative of, and phrased like, the Hebrew Apocalyptical System. In the books of Philo, there is no Messiah, no Advent, no Judgment Day. In the *Book of Enoch* the forecast of an advent is merged in a general doctrine that The Anointed One began his reign in primal eternity, always reigns, will be personally or typically present at epochal periods, and will make his kingdom triumphant at the Judgment Day.

In the first half of the first Christian century, and, probably much earlier, there were among Jews the same diversities of philosophy that have existed among Christians. There were crude ideas, and other ideas erudite and refined. But the time had come when that second great problem of men pressed to the front, and demanded its solution. Holding still to their answer to the great primal question, men asked the great ever-recurring questions about human life, human knowledge, human morals. They pondered on such questions as, How do we know that our first principle and our thinking are valid? i. e., How do we know anything about God? And, if our doctrine about a mediating Saviour is well founded, Where is He? And why is He not here? and when is He coming? And if righteous

God is going to set up his kingdom among men, how is He going to make men fitted to it? for fitness requires understanding of God, likeness to God, sympathy with God.

The Hebrews made answers to these questions. Whether or not the answers were true and valid, need not here be discussed. Having answered the great primal question by reference to the first verse in *Genesis*, the Jews answered the second class of questions by reference to the second verse in *Genesis*. They propounded a philosophy, or doctrine, of Spirit. They said, "God is Spirit; Man, being God's child, is Spirit. Knowledge of God and of one's self, and of moral things, is spiritual knowledge. Rightness of soul is spiritual character. Divine government in men is spiritual; and Divine influence is an operation of God's Spirit on men's spirits, making men wise and God-like."

These doctrines came into existence as elements of the Hebrew Apocalyptic System, giving to the middle part of that series of doctrines a glorified character.

Philo, before or during the life of Jesus, promulgated the following doctrines. The Word of God made The Divine Spirit. Spirit is the nature in and by which God, or rather God's Word, who is God's Son, acts on men and reveals Himself to men. Men are in the likeness of God's Word. They are spirit. They are born from above (*ánōthen*). Being, however, in part earthly, they need, in their natures, a supremacy of their spirit, and this is a kind of special birth from above, by which a true likeness to God is achieved, and a truer immortality is attained. But the theories of Philo were still crude and materialistic. They would have died; did in fact die.

But with Jesus came a new era. With him came the assertion that the Kingdom of God was initiated; and The

Anointed King was come. This immediately transformed the aspect of the Apocalyptical System. It brought to the front the question, "How does The Word of God make men subjects of his kingdom, knowing truth, loving God, righteous, and immortal in blessedness?"

From that time, the Apocalyptical System was the Christian System. John The Baptist, Jesus, and the Apostles declared its doctrines, and used its terms and phrases. The Kingdom of God then was understood to mean Christianity. Jesus took all the apocalyptical names of the King. He was "The Anointed (Christos), The Son of God, The Word of God, The Son of Man, The Paraklete (Advocate), The High Priest, The Firstborn Son of God, The Light, The Lamb slain before the creation of the world, and The Lord of glory." In pages following it will be shown that much of the doctrine and phrases of John The Baptist, Jesus, St. John, St. Peter, St. Jude, and St. Paul, was just as truly out of the Apocalyptical Literature as the *Book of Daniel* was.

Jesus and the Apostles gave to the old system of ideas a new aspect; but the transformation was made from within the system, and not impressed on it from without. The doctrine was spiritualized; but the psychological and the religious doctrines of spirituality were largely like those of the great expounder of the Jews, Philo.

When John The Baptist said, "Bring forth fruits meet for repentance," he echoed Philo. When he made baptism with water a symbol of a new birth, he followed ideas of Philo. When Jesus said, "Except a man be born from above he cannot see the kingdom of God, * * * Except a man has been born from spirit, he cannot enter into God's kingdom, * * * What is born from spirit is spirit," he was echoing Philo. When Jesus* said "The Advocate, the Holy

* See pages 56 and 57.

Spirit, will teach you all things * * * He will convict the world, * * * He, the Spirit of Truth (or True Spirit), will guide you into all truth," He was pretty close to words of Philo. When St. Paul, in *Romans VIII*, defined the psychology of righteous and immortal life, he was very close to Philo, while at the same time he was filling that chapter with the ideas and phrases of the Hebrew Apocalyptic System.

THE APOCALYPSE OF JOHN THE BAPTIST.

To the Jews who were neither Rabbis, Scribes, Doctors, Pharisees, nor Philosophers, came John The Baptist. The people welcomed him as a forerunner of the Messiah, because he proclaimed the nearness of The Kingdom of God. His doctrine was the Hebrew Apocalyptic System with its indefiniteness swept away. By one decisive stroke, the Baptist made the immediate personal advent of The Messiah the first basic idea, and spiritual fitness for that kingdom the second basic idea of Christianity. He still declared that the end would be an advent or presence at the Judgment, but the promised *kingdom* of the Anointed One was near; and it received its subjects through the remission of their sins, upon their repentance. All his doctrine was in the apocalyptic writings, or in Philo, except the declaration that Jesus of Nazareth was Son of God and The Messiah, and the assertion that the kingdom was at hand, and the demand that the subjects enroll themselves by baptism. But even this last demand was emphatically apocalyptic; for it symbolized recognition of the Creator and creation. This is evidenced by Philo, who says:

"Moses appointed to pour water on the ashes, and then

to sprinkle it over those who were to be purified. And the cause of this action may very probably be said to be this:—The lawgiver's intention is, that those who approach the service of the living God should first of all know themselves and their own essence. For how can the man who does not know himself ever comprehend the supreme and all-excelling power of God? Therefore, our bodily essence is earth and water, of which he reminds us by this purification. Therefore * * * earth and water may almost be said to utter distinct words, and to say plainly, We are the essence of your bodies." (*On Those Who Offer Sacrifices, Chap. II.*)

The demand for repentance is made by *Enoch*, who says, "He (The Son of Man) will be * * * the light of the nations, and he will be the hope of those who are sick in their hearts. * * * And the wisdom of the Lord of the spirits has revealed him to the holy and the just, because they have hated and despised this world of injustice, and have hated all its deeds and ways. (*Chapter XLVIII.*) He (the Chosen One) will show it to the others, that they may repent, and cease the work of their hands, * * * In his name they will be saved, and the Lord of the spirits will have mercy on them, for his mercy is great. * * * Whosoever will not repent shall be destroyed." (*Chapter L.*)

We here compare the Apocalyptical System with the Baptist's words.

Apocalyptical Principles.

The first. God is Creator and personal Father.

The second. God's purposes existed before creation. His Word reveals Him and them, and is God's Son.

Words of the Baptist.

"No man has seen God." *John i, 18.* Baptism is for honor to The Creator.

"The Only Son, who is (as always) in The Father's bosom, interpreted Him." *John i, 18.*

"He was before me," *John i, 15.*

Apocalyptic Principles.

The third. The purpose of God was to make a kingdom of God, a kingdom of righteousness and of penitence. In this, in eternity, The Word of God atoned or mediated as The Paraklete Lamb.

The fourth, fifth, and sixth. Beasts are symbols of wickedness.

The seventh. The Anointed One, The Paraklete Lamb of God, will come on earth at some middle time.

The eighth. Man is immortal.

The ninth. The kingdom is extended by fidelity and testimony.

The tenth. The kingdom includes souls of all races of men.

The eleventh. Sin will continue on earth until the Judgment. Righteousness is a war.

The twelfth. The Anointed One will come for a day of judgment.

The thirteenth. The wicked will be punished forever. A fire is the symbol of their punishment.

The fourteenth. The righteous will be happy forever.

Words of the Baptist.

"Repent! Prepare The Lord's way." *Matt. iii, 2, 3*, John did preach the baptism of repentance." *Mark i, 4*.

"Bring forth fruits meet for repentance." *Matt. iii, 8*.

"The Lamb of God takes away the sin of the world."

"Offspring of vipers." *Luke iii, 7*.

"The kingdom of heaven is at hand." *Matt. iii, 28*.

"Behold The Lamb of God." *John i, 36*.

"I am not The Anointed One. ***He it is whose shoes I am not worthy to unloose." *John i, 20*.

"All flesh shall see the salvation of God." *Luke iii, 6*.

John said much about witnessing.

"God is able of these stones to raise up children unto Abraham." *Matt. iii, 9*.

John implies this, but does not emphasize it.

"The axe is laid unto the root of the trees. Every tree which bringeth not forth good fruit is hewn down, and cast into the fire." *Luke iii, 9*.

"He will purge his floor." *Luke iii, 17*.

"He will burn the chaff with fire unquenchable." *Luke iii, 17*.

"He will gather the wheat into his garner." *Luke iii, 17*.

THE APOCALYPSES OF JESUS CHRIST

The system of the doctrines of Jesus Christ and his disciples may be intelligently received and cherished in entire neglect of the Jewish doctrine that preceded it, and even with seriously erroneous ideas of that Jewish doctrine. Nevertheless, every Christian is in fact greatly influenced by his ideas of that preceding theology; and Christianity, except those elements that inhere in the personality of Jesus, is that Jewish doctrine.

That Jewish doctrine is in two parts. One is the reasonable coherent system of doctrine about the personal Creator, his ways, his purposes, his laws, and his final reign over angels and good and bad men. The other is what is commonly called Prophecy, and is that body of Scripture which is scattered throughout the Old Testament, and which, in phrases usually poetical or figurative, forecasts advents and reigns of an "Anointed One" and a "Kingdom of God."

More than ever before, both of these parts of the ancient doctrine are now discussed and valued, and are recognized as seriously interwoven with all Christian doctrines, and with the conception which Jesus displays of his own personality and his mission or work.

With the abundant evidences which we possess, we are able to say, and are compelled to say, that the two parts of the Jewish doctrine are so involved together that they are in fact one system; and this system is that one which, on the preceding pages, has been imperfectly exhibited as "the Hebrew Apocalyptic System." The doctrinal system of Christianity, except those elements that cluster around or in the personality of Jesus, is that older Hebrew system; and a large part of the prophetic forecasts in The Old Tes-

tament are themselves parts of the systematic formulas and literature of that Hebrew Apocalyptical System.

If we study *Psalms II, VIII, XLV, CX*, or *Isaiah IX to XIV*, or *LII to LXVI*, or certain parts of *Ezekiel* and *Zechariah*, or all of *Daniel*, we find them the formulas and phrases of the Hebrew Apocalyptical System; and also if we study certain many and large parts of the words of Jesus and the Evangelists and the Apostles, we find them couched in the same phrases and formulas, and illumined and made intelligible by that same Hebrew Apocalyptical System. It is impossible to say what were Jesus' own ideas or teachings about his own person, his purposes, his mission, his second advent, or his kingdom and final reign, unless we recognize and understand that Hebrew Apocalyptical System.

If we make now a brief and partial study of Jesus' own words, we may say that he proclaimed unchanged the first and last parts of the Hebrew Apocalyptical System: but he greatly enlarged and illumined that middle part which referred to the Kingdom of God, its laws, and its spiritual nature. All of this, however, he set out in its relations to the whole system.

We can allow ourselves here to cite only two discourses of Jesus. These are *Matt. XIII* and *Matt. XXIV, XXV*, which the Evangelists have set in such connections as seem to indicate that these narrators understood them to be enunciations of the systematized Hebrew doctrines in their proper order, and with their usual phrases and figures and symbols.

AN APOCALYPSE IN MATTHEW XIII

This chapter is a seven of parables (i. e. *similes*), each teaching a part of the Hebrew Apocalyptical System, but all chiefly occupied with the central part of the schedule of doctrines. Each parable is explanatory of "The Kingdom of Heaven," or as some of the Evangelists call it, "The Kingdom of God": the kingdom of which *Daniel* (II, 44; IV, 32, 37; VII, 14, 27) had made promises.

CHAPTER XIII

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

The first parable (verses 1 to 23) tells the method of the spread of the kingdom among men. This is distinctly the eighth item of the Hebrew Apocalyptic System, and it is proclaimed and emphasized by *Daniel, Enoch, Isaiah, Ezekiel, Zechariah*, Philo, and by St. John's Apocalypse.

The second parable (verses 24 to 30; 37 to 43) is an exhibition of the whole Apocalyptic System. It relates to the real Kingdom of God on earth. The representation of sin and sinners, as bad plants, is like *Enoch's* and John The Baptist's figures. Many phrases are closely like *Enoch's*.

The third parable (verses 31, 32) is also a representation of the growth of the kingdom of God among men, in its outward aspect.

The fourth parable (verse 33) is a figure of the sixth apocalyptic doctrine, viz.: The extension of the kingdom by the influence of minds on minds. It is also a figure of the propagation of the kingdom as spiritual, which is a doctrine of which Philo says a great deal, and of which St. Paul makes so much in *Romans viii*, a chapter which is shown on pages hereafter to be an exposition of the same principles of psychology that Philo proclaims in a cruder form.

The fifth parable (verse 44) figures the third apocalyptic doctrine, viz.: The mystery of the calling of the Son of Man, and his mysterious hiding with God before the creation of the world. For its likeness to the words of *Enoch*, see pages 78, 80. It is a doctrine that is also exhibited in *II Esdras XIII*, 26.

The sixth parable (verses 45, 46) figures the apocalyptic doctrine of the earthly kingdom of God, and the coming of The Son of Man into possession of it.

The seventh parable (verses 47 to 50) figures the last doctrines of the Hebrew Apocalyptic System, the Judgment, the woe of the wicked and the bliss of the saved souls. "The End of the world" is Daniel's phrase. The gathering by angels is like *Enoch's* figures. (See pages 76, 77.)

In his closing words (verses 51, 52) Jesus plainly said that the truth about The Kingdom of Heaven is that which began in the eternal past and extends to the endless future. This suggests the whole Apocalyptic System, and is like St. John's phrases about "The First and the Last" and "The Beginning and the End."

The evangelist (verses 34, 35) shows his own under-

standing that Jesus has been telling the apocalyptic truths.

AN APOCALYPSE IN MATTHEW XXIV, XXV.

CHAPTER XXIV.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So, likewise, ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

MATTHEW XXV.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the *kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful

servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord thou deliveredst unto me two talents; behold I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou has *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethern, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

This second discourse of Jesus is apocalyptic from its beginning to its end, and professedly so. It has an overture in Matthew xxii, xxiii, but begins in chapter xxiv. The disciples ask of the signs of his coming and of the end of the world. The question shows what Jesus had taught them, and that they had understood that he was "The Son of Man" and "The Anointed One" of the apocalyptic writers, and that he was to come again at the "Consummation of time." The first part of the answer of Jesus (verses 4 to 51) reminds the disciples of the seventh, eighth, and tenth principles, *i. e.*, that the conflicts of sinners and the righteous, and the tribulations of the righteous, will continue for every soul until its judgment.

When the disciples ask for a definite statement of the time of the end, he gives two answers. In verse 34 he says, This generation shall not pass till all these things be fulfilled. The word *genea*, here translated *generation*, does not mean a lifetime. It means a kind of people; and Christ's phrase means, This kind of people, who oppose God's people, will exist till the end of time.

In xxiv, 36, he says, "Of that day and hour knoweth no man (how to speak); no, not the angels of heaven; but my Father only." If the end comes to different souls at different successive times, it is not susceptible of description in terms of human speech, and has no common term.

Chapters xxiv and xxv contain a great many words and phrases which are taken from either *Daniel* or *Enoch*.

Chapter xxiv, 4 to 12, is the warfare of the two classes of wicked men, but especially those of false doctrine (the sixth principle) against God's people.

Verse 13 mentions The end, which is from *Dan. XII*.

Verse 14 mentions the gospel proclamation, which is the eighth principle, and from *Daniel*.

Verse 15 mentions the desolation prophesied by *Daniel* and refers to Daniel by name.

Verses 22, 24 mention "The Elect" or "Chosen Ones," which is a phrase common in *Enoch*. (See page 80.)

Verse 27 perhaps suggests something like Daniel's "Evening morning." (See page 144.)

Verse 30 mentions the coming of the "Son of Man in the clouds of heaven, with power and great glory." This refers to *Dan. VII, 13*, and to the first chapter of *Enoch*. "The throne of his glory" is a common phrase in *Enoch*.

Matt. XXV by parable declares the last three of the apocalyptic principles. The figures seem mostly to be original to Jesus; but the simile of a bridegroom may be

from *Isaiah*, and the figure of eating with the Son of Man is from *Enoch LXII, 14*.

In *verse 31* the sign of coming of the "Son of man in his glory, and all the holy angels with him," may be from Enoch's fourth section. The sitting in judgment in glory is like *Enoch L, 4* and *XLIX, 4*.

Verse 34 is a plain mention of the second and third apocalyptical principles, *i. e.*, the appointment of the Son's kingdom before the creation of the world.

In *verses 32, 33* the comparison of God's people to sheep is like *Enoch's* fifth section.

IN JOHN III, 1 TO 21.

This is an account of a discourse to Nicodemus, a Pharisee and President of a congregation of Jews. Jesus (in *verse 10*) intimates that his own doctrine is what a teacher of Pharisees ought to know already.

This discourse is declarative of the Hebrew Apocalyptical System, in regard to the kingdom of God (*verses 3, 5*); the Son of Man before the creation of the world (*verses 13, 16*); the condemnation of sin (*verse 18*), the redemption by The Son of God and of Man (*verses 13 to 21*); the Judgment (*verses 17, 18*); the condemnation of the wicked (*verse 18*); the eternal bliss of saints (*verses 15, 16, 17*). To these apocalyptical doctrines, Jesus adds declarations of the psychological truths on which the doctrine of human salvation rests. His doctrine is essentially the same as that presented by St. Paul in *Romans VIII*; but it is also closely akin, in essence and in words and phrases, to the doctrine which had been elaborated voluminously in the essays of Philo. The ideas and phrases in *verses 5, 6, 7* are common in Philo, who argues that the intellect of man is immortal

because it is born from above (*ánóthen*) and from The Divine Spirit, but it may suffer moral death through sin.

This is so much more fully elaborated by St. Paul in *Rom. VIII* that a fuller comparison with Philo is presented on page 345, etc.

The use of the terms "Light" and "Spirit" is precisely according to the common custom of the apocalyptists.

For convenience, the text of St. John is here given.

JOHN III.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born from above.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

ST. JOHN'S APOCALYPSE OF JESUS CHRIST.

In the following pages it will be assumed that the reader does not desire to follow a tentative or an argumentative method, but can best attain an understanding of the meaning and structure of *The Apocalypse* by the use of the discovered keys and guides, viz., those in the seven letters, and in *Enoch*, *Daniel*, and the words of John the Baptist and Jesus. But, of course, the reader will require a demonstration that these keys and guides are applicable, and are the true and necessary ones. This demonstration, however, can best be made by simple comparisons of *The Apocalypse* with its predecessors, and with the general character of the Christian system.

The reader is asked for a sympathetic disposition towards the exposition, and to judge it on its merits only after it is complete. If it does not honor God and Christ, if it does not exalt Christianity, if it does not cheer human faith and inspire hopes, let it perish as worthless, even if it is correct.

The idea that *The Apocalypse* is not a record of visions in dreams, nor of words actually spoken by Angels, nor chiefly a set of prophetic forecasts of events, but was a carefully studied and a deliberately written composition, may wound the spiritual sensitiveness of many persons. Some persons will feel that Christian faith loses something of its evidences, and some may ask if the idea of the divine inspiration of the book has not been impaired. To these the answer may be made, that the loss is imaginary, but the gain is immense. After all, the main purpose of a book from God must be the declaration of the eternal facts and principles rather than of any historical events to come, however important they may be. Nothing can prove a book to be inspired better than the scope, the coherence, the cogency, and the value of its principles as great truths of eternity.

As for the bearing of this exposition on the doctrine of divine inspiration, it may be said that, if it modifies our conception of the methods of inspiration, it honors the belief that wise and saintly souls of men have been led to the conception and love of truth by a long continued and multiplied beneficent influence and teaching of the Spirit of God in his reverent children.

If St. John wrote *The Apocalypse* artistically, rationally, and deliberately, it does not follow that anyone else could have done it so, or at all. It does not follow that St. John could have done it only intellectually. There are in it heights and depths and splendors of spiritual perception,

that imply in the writer the highest order of spiritual attainment such as has not been given in such wealth to many other human beings, if to any. It is The Beloved Disciple repeating the words of The Master.

St. John set himself to a tremendous and magnificent task. To describe even the superficial phases of human life taxes the best powers of great writers; but here is one who dares both to depict all human joys and woes, and to declare the sentiments and eternal plans of the Creator. He declares the mysteries of the eternal past and the eternal future. No material thing is too vast or too weighty for his facile and graphic pen, which portrays, in vivid pictures, the sun and stars in heaven, the continents and seas on the earth, and the movements of these, in the volcano's crater, and in whirlwinds and earthquakes. His hand carries the sun in blackness and the moon in blood, while the Earth shakes, the crags fall, and the sky is filled with superhuman beings and forces.

But this is the least of his performances; for he marshalls the principles of the profoundest truth and the subtlest philosophy, the science of spirit life, and the personality and decrees of The Creator Almighty, and all this, not in fragmentary incoherent phrases, but in the sequence and order of a logical system, and in a clearness, fulness, and wisdom never equaled.

The following exposition of the structure and meaning of *The Apocalypse* will show that the *Apocalypse* designs to honor, explain, and complete the older Hebrew prophecies, to show their profoundest meanings, and to exhibit their harmonies. It aims to bring into spectacular array the supreme elements of the books of *Genesis*, *Isaiah*, *Zechariah*, *Ezekiel*, *Daniel*, and *Enoch*, and the words of John The Baptist and Jesus. In doing this it designs to exhibit, in

their relations to each other, those chief principles or facts of the relations of God and men which have been scheduled as fourteen on pages 71, 72.

A great many of the words and conceptions of St. John correspond to, and seem to be derived from, words of Isaiah, Zechariah, and Ezekiel. These are not accidental coincidences nor casual references, but are consequences of like thoughts of minds working in lines that are common to them all. Many elements will be shown to be common in the book of *Enoch*. (See Appendix A.)

ANALYTICAL EXPOSITION OF ST. JOHN'S APOCALYPSE.

CHAPTER I.

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The first three verses are the Title Page; but they also

give the keynote of a perfect tune, and introduce the melody of the whole book, and the heavenly chorus. They tell the character of the book and its authors.

It is "An Apocalypse." An Apocalypse is an Uncovering, or a display; but the name does not necessarily imply that it is a new discovery, or a fresh revelation: and it means an Exhibition or Exposition, rather than an Explanation.

It is Jesus Christ's Exposition. It is the truth as Jesus knew and published it. It is that truth of which John said later (*Rev. XIX, 10*) "Jesus' testimony is the spirit of prophecy."

It is the exposition which God gave to Jesus to show. At the outset, John says, by this, "Jesus is The Word of God"; and, from this start, John goes on, displaying Jesus as "The Word" and "The Witness," from whom all known precious truth has come to men from God. Other books had portrayed an apocalypse of God and his kingdom; but those were from far ancient Scriptures, or from men's reasoning. This one is to be what Jesus knew and proclaimed; and He knew it as no other man knew it; for God revealed it to Him, and He spoke as God's Word.

These three verses tell St. John's commission and authority. He was the disciple who had best understood Jesus. He already, in his Gospel, "Bare record of The Word of God, and of Jesus Christ's testimony, so much as (*hósa*) he saw (or preceived)." The reader must observe the likeness of this phrase to the words of John the Baptist which John records in *John iii, 32*, "What He hath seen and heard, of that He testifies." St. John, in this, says that The Apocalypse is of what Jesus saw, not of what St. John saw.

St. John also says, in the first verse, that Jesus by an Angel signified something to him. The most natural con-

struction of this phrase is, that what was signified was that some of the prophesied events were near at hand. The Greek word used here, had often the meaning to *seal*, and this is also the primal meaning of *signify*.

The remainder of the chapter, after verse 3, is an introduction serving to put a distinctive character on the whole book.

The reader must recall the then existing circumstances. An old wonderful revelation existed in the Hebrew books. A great intellectual and spiritual training had produced a logical arrangement and system of great principles and doctrines. Jesus Christ had come, as the best, purest, and wisest of men, and had taught that apocalyptical system, and proclaimed himself its central figure, "The Anointed," and "The Son of Man." But the system was neglected by many Jews and denied by others, especially after it favored Christianity. It was ridiculed and hated by the heathen, and discredited by the calamities of the persecuted Jews, and the destruction of Jerusalem. It had always been unsettled on certain points regarding the Messiah's kingdom. Some scholars said The kingdom will exist only in heaven after the Judgment Day. Others said that it would begin at some central period in earthly history. Some said that The Word of God, the Archetypal Son of Mankind, would become incarnate in a human life. Others rejected that belief.

At this point St. John came forward to speak on the disputed and crucial questions. He believed the Apocalyptical System; for Jesus had explained and confirmed it to him; and he had taught it in his Gospel and Epistles. He knew also that it was immensely valuable for a foundation of the new church, and starting point of the new theology. Christianity was infinitely more strengthened and advanced

by exalting the old truth, and the old attainments, than it would have been by professing to be a wholly new revelation.

St. John came forward to declare definitely that the Kingdom of God had come in Jesus Christ; and that the time had come, not only for faith, but for obedience, and service, and warfare, and proclamation.

St. John came forward also to finish and "Round out" the sacred Scriptures; to put a new seal on the new theology; to confirm the harmony of the sacred books; and to declare that Jesus signified (or sealed), by His own testimony, the system of faith which The Word of God had caused wise and spiritual men to formulate.

St. John came forward to exhibit Christianity as a system, having a clearly defined philosophy and theology, reasonable, symmetrical, and coherent. If the heathen said, "Your doctrine is only your devotion to a man," St. John said "It is the perfect philosophy of Common Sense, and the wisest ever put into words." If the Jews said, "Your doctrine is almost all ours, and out of our Scriptures," St. John said, "That is its glory; but it is perfected, illuminated, and made vital, in the living presence of The God-Man."

St. John begins his introduction, in verses 4 and 5, by declaring that the book which he is about to publish, as *signified* by an Angel, is his own work directed from The Eternal Being and Jesus Christ, and aided by "The Seven Spirits which are before His throne." Just what this may mean is not clear; but the reader must remember that in Chapter V, 6, the Seven Spirits are Seven Eyes of The Lamb, and in chapter I, 20, they are Stars. It must also be remembered that St. John wrote in an age in which it was common for persons believing that they had truth which had come from God, to ascribe it to inspiration, and to the assistance of Divine Messengers who, in a certain sense,

were Words of God. Philo makes a full exposition of this custom, and probably states a common doctrine of that matter.

Philo affirms that all truth is a spiritual impartation from God; and this affirmation almost all thoughtful minds confirm; but with various explanations, and arguments, and modifications. Having the doctrine that the primal truth is The Word of God, and a Divine Being, Philo goes further, and says there are lesser Words, which are souls, and are "Attendants of God," and "Which we are accustomed to call Angels." (*Abraham's Migration*, Ch. 31.)

"The word of prophecy is accustomed to call these souls angels." (*On the Confusion of Language*, Ch. 34.) "These beings, whom other philosophers call *daimones*, Moses usually calls Angels; and they are souls." (*On The Giants*, Ch. 2.) Philo believed that he and other wise men were often inspired by Words from God. (*On Abraham's Migration*, Ch. 7.)

That St. John's doctrine of angelic revelation is the same as Philo's, would be too much to say; but there is here something that affirms St. John's belief of his own inspiration, and yet relieves it of the semblance of physical speaking by embodied Angels.

St. John continues this form of his introduction in verses 9 and 10. He says, "I was in the spirit on the Lord-Day." It must be noticed that, in the Greek idiom, this phrase means, "I was, in *my* spirit, in the Lordly (*kuriáke*) Day"; and the assertion is that St. John, as to his spiritual condition, was occupied with the contemplation and sense of the things of the Judgment Day.

The rest of the chapter is made up of conceptions and figures derived directly from the old Hebrew Apocalyptic literature, sometimes in the old words, and sometimes with other synonymous and explanatory words. But, by his

presentation of Jesus Christ, as "The Word of God" and "The Son of Man," St. John converts the whole book into Christian Exposition. He does not reject, disparage, or diminish, the older system of doctrine, nor even its phrases, figures, and symbols. He rather exalts them all, and glorifies the system by a new and more complete exhibition, with a greater wealth of figures, and a more perfect arrangement.

By his presentation of Jesus Christ of Nazareth as The Lord whom the Prophets and *Enoch* had called "The Christ" (The Anointed One), and whom Philo had many times called "The Saviour" (*Soter*, in Greek; *Jeshua*, in Hebrew), St. John transforms and vivifies the system. It was not necessary that he should do more. It was as if a Court Physician, or Court Historian, entering a palace, or a field, where the great Persons of an empire are gathered with the pomp and powers and splendor of mighty dominion and world-wide connections, should say, "This Lord, who wears the crown and robes, and before whom Nobles bow, is the Heir beside whose cradle I stood, and whose whole life I have followed."

By the first three chapters, St. John concentrates our view on the figure of Jesus in the positions and characters occupied by the word of God in the older Apocalyptic System. He converts the system from an academic speculation into living truth; and from a theory into an exposition of vital facts. He gathers what he regards as the concentrated and glorified substance of God's best words and displays to men, and brings it with reverence, and adoration, and love, and enthusiasm, to Him at whose feet he had sat, to whose words of wisdom he had listened, and whose fortitude and sufferings he had witnessed.

In verse 9, the words, "I was in the isle that is called Patmos, for the Word of God, and for the testimony of

Jesus," seem to mean that St. John was there for the purpose of preparing this book. There is much that is pathetic, and much that is inspiring in these words. Far from Syria, which has been desolated, and from the places where prophets had communed with God, and saintly men had meditated on the Divine Word, and far from the loved Sanctuary which stood for the presence of The Lord, and from which the regalia of the Priests and the Ark and the Logion and the Candlestick had been plundered, St. John sits to write that the Revelation of God has been real, and the Word believed has been true, and the kingdom has been a glory and a power.

Selecting the seven nearest cities, which of course were Greek, he writes to the exiled Jews gathered there his exhortations to faith and faithfulness. Gathering up the formulas and figures that they loved and revered, he proclaims that the day is come, that The Lord is present, that the Kingdom is inaugurated and in progress, and that another presence of the Lord will at last crown the revelation of Divine Truth.

In the white light of critical scrutiny which the magnificent faith and enthusiastic hopes of God's chosen people had kindled around the Apocalyptic System, St. John sees Jesus central and glorious. In the red light of national catastrophe, and of the obloquy that hung over the tragic history of Jesus, St. John proclaims a coming victory, a world wide dominion, and an eternal glory.

The semblance of seeing visions and hearing words, which is begun in this chapter and kept up throughout the book, cannot be regarded as anything else than a rhetorical form, or a way of putting things. It was the common way of writing apocalyptic books, and was so understood by all readers at that time.

The description of The Son of Man, which St. John begins in verse 11, is entirely made up of phrases common and familiar in the Apocalyptic Literature. Multitudes of St. John's readers knew exactly where to put their fingers on them in their libraries; and, to these readers, these words and phrases had a large part of their value from the fact that they taught that the old faith and truth and the new were one, except that the old had not the person Jesus Christ.

In verses 10 and 12, St. John introduces a Voice, and immediately, by other figures, intimates that he means this as a figure to say "The Word of God is come."

In verses 12 and 13, St. John figures The Word of God as in the midst of the seven-branched lampstand of the sanctuary. This, as has been shown on page 67, is a figure used by Philo, and declared by him to be ancient and much used. It is used also in *Rev. XI, 4*, which takes it from *Zechariah IV, 2, 14*.

In verses 14 and 15 the description of The Son of Man is almost all made up of figures and phrases of *Daniel X, 13, 15*, where they describe an Angel who is a Man and a Revealer. (See page 150.) It also very much resembles descriptions in the books of *Enoch* and Philo as the following parallels will show.

v. 5. "The First begotten of the dead."

(St. John seems here to have had a double meaning. His primary reference is to the "Lamb slain from the foundation of the earth," as in *Chapter XII, 11*. His complete declaration is that Jesus Christ had perfected the prophecies and

"The Word of God is his First begotten Son." Philo *On Dreams, I, 37. On Agriculture, Ch. 12*.

"The blood of the Righteous One ascends from the earth." *Enoch, Ch. 47*.

"The Son of Man was chosen before the world was created. * * * In his name they

types by the sacrifice of himself.)
(This is like *Heb. II. 9*, supplementing *Heb. I, 3*.)

v. 5. "The Trusty Witness."

v. 5. "The Prince of the
Kings of the Earth."

v. 5. "He washed us from
our sins in his own blood."

v. 7. "He cometh with
clouds."

will be saved, and he will be the
revenger of their lives." *Enoch*,
Ch. 48.

"The Divine Word is full of
the streams of wisdom. Philo
On Dreams II., 37, 38.

"It is a fountain of wisdom."
Philo *On Fugitives, Chs. 18 and*
19.

"In the Son of Man, The
Anointed, dwells the spirit of
him who imparts understand-
ing." *Enoch, Ch. 49*.

The prominence of the idea
of the reign of The Son of Man,
caused the whole system of doc-
trine to be called Messianic.

"I was praising The King
of the world." *Enoch, 12*.

"The Son of Man will expel
the kings from their thrones."
Enoch, 46.

"The Lord of the Kings."
Enoch, 63, 84.

"The hearts of the Saints
were filled with joy, because
justice was fulfilled, and the
blood of The Righteous One had
been demanded." *Enoch, 47*.

"In his name they will be
saved." *Enoch, 48, 50*.

"The blood of the Just One
will ascend." *Enoch, 47*.

"The Chosen One will sit
upon the throne of glory * * *
On that day I will cause my
Chosen One to dwell among
them, and will transform heaven
and make it a light eternally."
Enoch, 45.

v. 7. "All kindreds of the earth shall wail because of him."

v. 8. "I am Alpha and Omega; the Beginning and the End; the First and the Last."

"The Lord which is, and was, and is to come."

v. 12. "I saw seven golden lampstands; and in the midst of the seven lampstands one like unto The Son of Man."

v. 14. "The head and hairs (of The Son of Man) were white like wool."

"There will be none to lift them up because they have denied The Lord of the Spirits and his Anointed." *Enoch*, 48.

"Some persons have said God is the Beginning and End of everything." *Philo. On Noah's Planting*, Ch. 18.

"The Word of God is the most ancient thing." *Philo. On The Allegories of The Sacred Laws*, III, 61.

"God's Firstborn Word, the Eldest of his Angels, is called The Beginning." *Philo. On The Confusion Of Languages*, 38.

"The angel who went with me showed me the First and the Last." *Enoch*, 60. 11.

"The Word, which divided (the parts of Abram's sacrifices) made up the number seven. * * * And a thing very similar to this appears to be very clearly shown in the matter of the sacred lampstand. * * * In many accounts it has been believed to be fashioned in such a manner because six is divided into two triads by The Word which is a seventh." * * * *Philo On The Heir of Divine Things*, Ch. 44.

"I saw one who had a head of days; and his head was white like wool, and with him was a second. * * * This is The Son of Man." *Enoch*, Ch. 46.

Describing Noah, when born, as a type of the Son of Man,

Enoch says (*Chap. 106*) "The hair of his head was white as wool, * * * The hair of his head is whiter than wool."

In the Apocalyptic writers, this figure is a way of saying that The Word was old as God The Father.

v. 14. "His eyes were as a flame of fire." "His countenance was as the sun shineth in its strength."

The same person is figured *Rev. X, 1.*

v. 16. "Out of his mouth went a sharp two-edged sword."

v. 18. "I am he that liveth, and was dead."

v. 18. "I have the keys of Hades and of Death."

"His eyes are like the rays of the sun, * * * They illuminated the whole house." *Enoch, Ch. 106.*

The description is like that in *Dan. X, 6.*

"The word of his mouth slew all the sinners." *Enoch, Ch. 62.*

"A sword will dwell in their midst before his countenance." *Enoch, Ch. 63.*

See, in this book, page 45.

The figure, whatever it may mean, of the Lamb slain before the foundation of the world, is too common and vast a feature of Christianity, and of the Scriptures, and of the Hebrew Apocalyptic System, to need further comment here.

"He is The Chosen One, * * * In his name they will be saved, * * * Sheol will return what is entrusted to it, and Hell will return what it owes, * * * These things are for the power of His Anointed that He may command." *Enoch, Chs. 49 to 52.*

In verse 19, the injunction to write "The things which thou hast seen and the things which are, and the things which shall be hereafter," is a plain intimation that St. John was engaged in portraying the principles and facts of the eternal past, the present, and the eternal future. It is like the words of Jesus in *Matt. XIII*, 52. (See in this book, page 168.)

In verse 20, is nearly a complete key to all the mystery of this book; for it introduces the letters to the churches, and plainly intimates that the pretense of seeing the seven-branched lampstand, which yet is a symbol of angels, is a rhetorical device and fiction. He says that the lampstands are a figure for seven churches, or congregations, which are to stand for recipients of the seven sections; and the stars, or fires, which are in his hand in the lamps, are angels which represent the seven utterances of The Word of God, for which purpose they are repeatedly brought forward in the several sections of the book, as Spirits, Eyes of the Lamb, etc.

It is not *to* these Angels, but *for* them that the letters are written. The rhetorical form used is the Greek Dative Case, and its natural meaning is "For The Angel," etc. The intention seems to be to present the Word of God, as speaking, throughout the book; but the speaking is figured as the voices of seven spirits. In entering on an interpretation of *The Apocalypse*, scarcely anything is more important than a definite knowledge of what St. John means by the name Spirit, and by the representation that he received communications from seven spirits.

It must be observed that St. John represents the seven Spirits in many ways. The spirits that here are stars seem also to be the lights of the candlesticks, as they are also in *IV*, 5. They are "Eyes of The Lamb" in *V*, 6. In other places they are seven angels, which "Stand before God"

(VIII, 2), or are sent out on various missions. It has been common to assume that all words and phrases that we do not understand are figures; and all words about which men have definite ideas are literal; and that, therefore, *stars*, *lights*, and *eyes* are figures, but *spirits* and *angels* are literal. And yet, in fact, we have no knowledge of spirits or angels, and this *Apocalypse* has done more to cause our notions of them than all the rest of The Bible.

If the stars, lights, and eyes are figures, they spread their figurative character over the whole of the representations, and make the angels and spirits also figures. It is sure that the words which St. John puts into the mouths of these spirits are words that he quotes from the Old Testament, or that he borrows from the Hebrew Apocalyptical System, or that he has conceived to suit the doctrines which he desires to proclaim. It must also be noticed that St. John represents these angel spirits as God's Spirits. They are not merely messengers, or servants sent out; but they are God's own spirit, represented as seven, the divine number. As "Eyes of The Lamb" they are a part of the life or action of "The Word of God." So, in some later chapters, they are voices; and the words that they speak are utterances of The Word, or The Lamb, or Jesus.

This is very similar to the manner of The Book of Enoch, which represents many messages as being delivered by angels; but does not intend nor expect that the reader will take the representations literally. The whole matter of Angels among the Jews was very indefinite. In *Enoch* many are named, but not described; and they are a part of the allegories. A belief in angels grew up among the Jews; but it was not a real doctrine in the Hebrew Apocalyptical System. Philo says there are angels, but they are God's Own Words. Philo's doctrine however is vague;

and while he says The Word is "The Archangel" and "The Oldest Angel," he seems to conceive that there are inferior Words which are inferior spiritual beings. But what Angels are, or what the Jews conceived them to be, has nothing to do with St. John's *Apocalypse*; for his Angels are simply figures of "The Word of God."

In Chapter V, 6, the spirits are a figure derived from *Isaiah XII, 2* (see page 41). The figure is of a kind that was common, but indefinite, among the Jews. Philo writes of the spirit of the eyes, etc., and as like water in its operations. The Book of Enoch mentions spirits of lightning, thunder, the sea, frost, snow, fog, light, etc. (*Chap. LX*). In describing the praises given to God, it mentions the praisers as the Spirits of *fidelity, wisdom, patience (suffering), mercy, judgment, peace, and goodness*. Of course this is not literal language, implying personal spirits.

All that St. John says of Angels and Spirits must be understood to be imaginative, and part of his figurative mode of writing.

In this first chapter, St. John has figured Jesus Christ in twenty of the characters which "The Word of God" bore in the Hebrew Apocalyptical System, viz.: The Word of God, the Anointed (Christ), The Son of Man, The Divider and Bond, The Lord of Spirits, The Witness, The Faithful, The Lamb Slain (Firstbegotten of the dead), The Prince, The Redeemer, The Son of God, The Coming Judge, The First and Last, The Allruler (*Pantokrátor*), The Judge, The Half-Seven, The Firstborn, The Revealer, The Fieryyed, and The Swordmouthed.

CHAPTERS II and III.

THE LETTERS TO CHURCHES.

CHAPTER II.

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the

name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

These letters fulfill the words of Jesus after his great discourse in *Matt. XIII*; "Therefore every scribe instructed unto the kingdom of heaven is like unto a man, a householder, which bringeth, out of his treasure, things new and old." They blend, into a single vital thing, the old apocalyptic principle and phrases, and the personality and present words of the Lord as he is displayed in Chapter I.

It has been shown (pages 17 to 28) that, in ideas and

phrases, they correspond with seven sections in which the later chapters are composed, but are reversed in the order of their sequence. Each letter is partly made up of the phrases of the first chapter, and so is made a personal address from the Messiah. Each of those phrases is both a principle of the apocalyptic system, and a declaration of the Messiahship of Jesus. Each letter embodies ideas that are exhibited most plainly in the section that is mated to the letter. Each letter ends with a promise of some blessing that is mentioned in its correspondent section.

Each letter is a personal address to a personal soul. If readers have a feeling that the sections deal with nations and races, and with things immense, and distant, the letters do everything possible to remove that feeling. If readers at first feel that the letters, being addressed to churches, are not for the world, or are not for him, they do everything possible to remove that feeling.

The letters have much appearance of not even being addressed to organized, or Christian, churches, but rather to every soul, and especially to God's ancient people. The word church (*ekklesia* or *qahal*) was a common word to designate God's chosen race. Philo so used it. In its Hebrew form it may be found in the names of Jewish congregations over all the world. The towns to which the letters are addressed were the seven nearest ones, and only one of them was of much importance.

They are one for each section, as if their writer said, Not merely shall the general illumination from the introduction be thrown over the whole book, but each section shall have its own lamp, its own fire, and its own emphasis.

Although the letters seem to recognize special characteristics of the various churches, they are in fact made on such a plan that, in the whole series, the whole variety of common

characters is addressed, so that every reader finds in each letter a personal appeal, and a personal promise with its suitable conditions. There is nothing in any letter which is known to befit any actual church. The only apparent exception to this statement, in *II*, *13*, has another and better explanation. (See page 25.)

The likeness of the letters must be noted, as much as their differences. Each letter refers to the acts of the persons addressed. Each one demands obedience, service, and faithfulness, in the confession and exaltation of Jesus, and in the war with sin. Each one presents its demands as the voice of the spirit for whom St. John has written, and who, in the ultimate fact, is the Spirit of God in union with The Word of God who is Son of God. Each one makes its promises "To him that conquers"; and finally, each letter promises what is last and best, past all the dangers and pains, in the soul's place and nearest to the home of The Creator and of The Redeemer. Five of the letters make a call for repentance, and imply that it has a great part in the preparation of a soul for eternity.

These features, repentance and conquest, have a high place among the crowning elements of the system which, rooted in and growing out of the Hebrew Scriptures, had become the Christian system. Both were elements inherent in the Hebrew faith and system, and both were logically and spiritually inwoven in all the texture of the Hebrew books, and both grow naturally from the recognition of a personal perfect Creator of all things; but, in the older faith, the law was foremost, and righteousness was stern, and punishments were glorified.

A system of morality, unique, and to the rest of the world repugnant, but replete with the very essence and spirit of moral power, had grown upon the doctrine of the moral

rights of The Creator in his creatures, his children. Here in the letters we have it in its beautiful simplicity, and its divine authority. It had four preceptive elements, conscience, conviction, repentance, and obedience, each of which is a sense of the soul's relation to its Creator. In the Hebrew system this sense is a sense of relation to "The Word Son of God;" and in the Christian system it is a sense of a relation to Christ.

Who formulated a philosophical doctrine of conscience and conviction, we do not know; but in Philo's books it is clear, strong and prominent.* And with Philo it goes along intertwined with the doctrine of relation to the "Word Son of God" In Philo's essays also, the call for repentance is clear and strong. Neither in *Daniel* nor in *Enoch* is the call for repentance clear or strong; but in *Enoch* the power of conscience, as a fear of The Son of Man, is portrayed in symbolical figures.

The book of *Enoch* demands so sternly and severely the righteousness of men that it has little room for mercy; and yet repentance, conquering, and mercy are there, for *Enoch* says,

"On the day of trouble evil will gather over the sinners; but the just will *conquer* through the name of the Lord of the spirits; and he will show it to the others, that they may *repent*, and cease the work of their hands. And they will have no honor before the Lord of the Spirits; but in his name they will be saved, and the Lord of the Spirits will have mercy on them, for his mercy is great." *Chapter L.*

With the apocalyptic preaching of John The Baptist and Jesus, conscience, repentance, and obedience became conspicuous in the front line of requisites for entrance into

* Philo's ideas and words on this matter are most interesting elements in the history of the world's philosophy. They are quite fully exhibited in "Man and His Divine Father," by John C. C. Clarke.

"The kingdom of God (or heaven)." Now they are here in the letters to the churches, imperative, exacting, erecting a strong moral principle that on one side joins with the declarations that judgment shall be according to men's work, and yet, on the other side, weaves into the assurances of grace in The Lamb of God.

So these letters lift *The Apocalypse* into the highest moral plane, and make it grand with the moral life of God and men. In each letter the living Lord says, in effect, These visions of eternal things are for you and me. These battles and tribulations are the realities of my life and of yours. Into the wars and woes we go together, for a victory and its eternal rewards. The sections recite principles: the letters say, What are these to you? The sections tell laws: the letters say, Do you obey? The sections tell the needs, wars, and dangers of souls: the letters say, What are you going to do about it? The sections tell of a perpetual war: the letters say, Are you a conquering soldier? The sections say, Our Lord will come in judgment and power: the letters say, Are you watching? The sections tell of blessed life and joys beyond the grave: the letters say, Are these for you?

THE FIRST SECTION. IT IS CHAPTERS IV TO VIII.

CHAPTER IV.

1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

This chapter comes to us with great sweetness. It would be delightful to know that St. John looked into heaven, and saw such glory and happiness as are here described: but he does not wish us to understand, either that he really saw any vision, or that heaven is actually as he describes. He says, in verse 2, that he was in his spirit, which can only mean that he contemplated things of a spiritual nature. He does not wish us to understand that he saw The Creator, nor that he saw "Seven Spirits of God," nor that he saw such symbolical things.

St. John has chosen to continue the semblance of visions and voices; but from this point, the body of the book is a

series of repetitions of the fourteen doctrines of the Hebrew Apocalyptic System, with elements drawn from The Old Testament, and made Christian.

This first section is a very full statement, by figures and symbols, of all the fourteen doctrines, stated with very much of the imaginative and rhetorical form that had been used by others previously.

St. John sets his point of view back in eternity; and the visions that he calls up are the purposes, or decrees, of God. He begins by saying, "After this, I looked." Most naturally this might mean, that the view does not include the absolutely first things, but begins after the "Calling" of "The Son of Man," as portrayed in *Chapter I*. The phrase "After this I looked," may however only mean that St. John proposes to represent his conceptions as separate visions; and the point of view may be the very beginning.

The vision and voices in this section, while described with a certain simplicity, and while assimilated to other and older imaginative descriptions, are yet far more majestic and purely sublime, than any other apocalyptic literature.

The fourth chapter exhibits only the first one of the Hebrew Apocalyptic doctrines, viz.: The creation and rule of all things is by a personal, perfect, omnipotent, omniscient, and all glorious Deity.

To illustrate the similarity between St. John's imagery and that of other writers, a few selections are here placed.

Verse 1. Compare with,
 "And they lifted me up into
 heaven * * * And the Lord
 called me with his own voice,
 Come hither Enoch, and to my
 Holy Word." *Enoch XIV, 9*
 and *24.*

Verse 2. Compare with,
 "I fell down on my face and
 saw a vision, * * * and I
 looked and saw therein a high
 throne, and He who is great in
 majesty sat thereon." *Enoch XIV,*
14, 18, 20.

Verse 3. Compare with, "His garment shone more brilliantly than the sun, and was whiter than any hail. None of the Angels were able to enter, nor any flesh to look upon the form of the Majestic and Honoured One. Fire of flame was around him, and a great fire stood before him." *Enoch XIV, 20, 21.*

"The throne's appearance was like hoar-frost, and its circuit like a shining sun." *Enoch XIV, 18.*

"His throne was like fiery flame, and its wheels (circles) as burning fire." *Daniel VII, 9.*

"O Lord, * * * whose throne is inestimable, * * * whose service is conversant with wind and fire." *II Esdras VIII, 20.*

"And I looked and behold * * * and a fire infolding itself, and a brightness about it.

* * * Behold! one wheel upon the earth, * * * As the appearance of the bow that is in the clouds in the day of rain, so was the appearance of the brightness about it. This was the appearance of the likeness of the glory of the Lord." *Ezekiel I, 4, 15, 28.*

Verse 4. Compare with, "The holy ones who were near him did not leave, day or night." *Enoch XIV, 23.*

Verse 5. Compare with,

"A tongue of fire surrounded it (a wall) * * * A flaming fire surrounded the walls * * * And Cherubim of fire (or fiery Cherubim) were between the stars." *Enoch XIV, 9, 11.*

"As for the likeness of the living creatures, it was like burning coals of fire, like the appearance of lamps, * * * and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning," etc. *Ezekiel I, 13, 14.*

Verse 6. Compare with "And they lifted me up into heaven, and I went till I approached a wall which was built of crystals * * * and a large house built of crystals, and the walls of this house were like a floor inlaid with crystals." *Enoch XIV, 9, 10.*

"On the four sides of The Lord of the Spirits I saw four faces * * * and I learned their names * * * And I heard the voices of those four faces as they blessed before The Lord of glory. The first voice blessed the Lord of the Spirits to all eternity," etc. *Enoch XL, 2, 4.*

"Also out of the midst came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. And every one had

four faces, and every one had four wings," etc. *Ezekiel I, 5 to 11.*

"Behold! One wheel (circle) upon the earth by the living creatures with four faces, * * * and their rings (circles) were full of eyes about the four.* * * The spirit of the living creature was in the wheels (circles)." *Ezekiel I, 15, 18.*

Verse 7. Compare with, "They four had the face of a man and the face of a lion, on the right side; and they four had the face of an ox on the left side. They four had also the face of an eagle." *Ezekiel I, 10.*

Verses 8 to 11. Compare with, "They four had their wings." *Ezekiel I, 8, 11.*

"The first voice blessed the Lord of the Spirit to all eternity. And I heard the second voice praising the Chosen One * * * And the angel of peace said to me, * * * These are the four

Angels of God, The Most High." *Enoch XL.*

"Before Him there is no ceasing. He knows, before the world is created, what the world is and will be from generation to generation. The sleepless ones praise Thee. They stand before thy glory, and bless and glorify and exalt Thee, saying Holy! Holy! Holy! And here my eyes saw all those who do not sleep, standing before Him: and they say Blessed art Thou, and blessed is the name of The Lord to all eternity." *Enoch XXXIX.*

"Then will cry out all the host of the heavens, and all the holy ones above, and the host of God, Cherubim and Seraphim and Ophanim, and all the angels of power * * * All who do not sleep in heaven will bless him * * * and say 'Holy' to thy sacred name * * * and bless thy name to all eternity." *Enoch LXI.*

JOHN'S CHAPTER V.

1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the

Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests; and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

This Chapter V, exhibits the second and third of the doctrines of The Hebrew Apocalyptical System. The theme is the Book of God's Purposes in human life and history, in its relation to Him who was The Word of God, The Son of Man, The Anointed, The Advocate, and The Lamb of God, before the creation of the world.

In the Hebrew Apocalyptic System, The Messiah is The Revealer of Truth, and The Guardian of Secrets. This character is inherent in his name, The Word of God, and is involved also in all his other characters. Everything good centers in him, and everything good depends on him. He holds and opens the book of God's purposes.

Before analyzing this chapter we may well observe the prominence of the "Book of The Living" and its Guardian, in other literature.

"Moses calls The Word of God a book" (*Gen. II, 4*).
Philo On Allegories of The Sacred Laws, I. 8.

Ezekiel II, 9, says, "Behold a hand sent unto me: and Lo! a roll of a book therein. And it was written within and without; and therein were written lamentations, and mourning and woe."

Daniel VII, 9, says, "I beheld till the thrones were set, and The Ancients of Days did sit, * * * and the books were opened."

The Book of *Enoch* says, "I saw The Head of Days as he sat upon the throne of his glory, and the books of the living were opened before Him." *Chap. XLVII.*

"I saw written upon the tablets of heaven, that generation upon generation will transgress." *Chap CVI, 19; CVII, 1.*

"I asked concerning this Son of Man * * * and why he goes with the Head of Days. And he answered, This is the Son of Man, who has justice; and justice dwells with him; and all the treasures of secrecy he reveals * * * And this Son of Man will arouse the kings and the mighty from their couches, and the strong from their thrones, and will loosen the bands of the strong, and will break the teeth of sinners * * * These are they who raise their hands against the Most High." *Chapter XLV.*

The figure of a symbolical book is used in *II Esdras, XII, 37; XIV, 26 to 47.*

This chapter does not, on its face, seem to have its point of view back in the past eternity before creation. And yet it has been universally regarded as prophetic; and therefore there is really no reason why the initial point

should not be before creation. It is the custom of the apocalyptical writers to set the initial point back in eternity, and there to represent events of time and history as if seen in symbols. The representation is that the scenes are like pictures, in which the actors move and speak; but the book was finished and closed before creation. What St. John sees and hears, as acts and words of men in time, are his conceptions of what God foreknew that they would do and say.

In verse 5, the names "Lion of the tribe of Judah," and the "Root of David" are an indication that the whole verse is highly rhetorical. In fact they set us far on the road to an understanding of the sources of much of the phraseology of *The Apocalypse*, and the methods of its author. The lion was the ensign of Judah, because the twelve constellations (or signs) of The Zodiac were appropriated by Jacob's children, as shown in *Gen. XLIX*, and "The Lion" became Judah's ensign. In the verses that tell this (*Gen. XLIX*, 9, 10) it is also said, "The *scepter* (*shebet*, *rod*) shall not depart from Judah, nor the ruler's *staff* from between his feet." The name "Root of David" is from *Isaiah XI*, 10. By and by, when we come to the study of the last three sections of *The Apocalypse*, it will be shown that *Isaiah X* to *XIV* contains a group of symbolical phrases, among which are "The Root of Jesse," and a "Shoot and branch," and "The Rod," and an "Ensign," and "The Morning Star," and many others, and that St. John makes that section of *Isaiah* the basis of large and important parts of *The Apocalypse*. St. John begins that use of *Isaiah X* to *XIV* here; and indicates that the basis of the usage in *Isaiah* is *Genesis XLIX*, 9, 10. (See pages 274 to 279, 288, 290, 291, 300.) The figure of a Rod, Root, or Branch of David, as an emblem of The Word or Son of God, must have been

ancient and common: for it appears in *Psalms II* (see page 37) and in *Ezekiel III, 8; VI, 12*. The name lion as a symbol of The Messiah represents something so old and common that this name is used in *II Esdras XI, 3, 6, 37*.

Verse 6 introduces the name Lamb, which is henceforth to be the chief name or figure used by St. John for The Word, or Son of God. It must be understood to mean "The Lamb slain before the foundation of the world;" and the conception is the same as in the Hebrew Apocalyptic System. What is said above, about the names Lion and Root, applies to the name Lamb. By and by, it will be shown (see pages 274, etc.) that *Isaiah X to XIV* is the basis of St. John's figures in *Rev. XV, 3* (see page 275) where "The Song of Moses" and "The Song of The Lamb" are spoken of, and that, in the Hebrew Apocalyptic Literature, there was a common habit of connecting the above mentioned group of names, and "The Lamb of God," and *Psalms XXIII*.

It will be shown in explaining *Rev. XV, 3*, that Philo shows that there was a common habit of associating together "The Song of Moses" (*Exod. XV*) and the Twenty-third Psalm, and that this fact explains *Isaiah XI* and *XII*, and that St. John makes *Is. XI* and *XII* the basis of *Rev. XV, 3*. Hence, apparently, is the significance of "They sang a new song" (in verse 9). St. John has brought into view both the Hebrew Apocalyptic doctrine of The Lamb, and the prophetic doctrine of The Messiah in *Isaiah*: for The name "Root of David," or "Root of Jesse," fixes the names on Jesus. In verses 9 and 12, all that is said of "Being slain" and "Redeeming by blood" seems to refer to both the Paraklete Lamb before creation and to Jesus, and St. John is joining the Hebrew Apocalyptic doctrine with the prophecies of *Isaiah* and the life of Jesus.

In verse 6 the Lamb is unimaginable. He has seven horns, which in Jewish symbols seem to be figures of God's supreme powers. He has seven eyes, which are God's Spirits. In this description St. John declares a doctrine of The Word and The Spirit, which is far higher than that of Philo, who says that "Divine Spirit" was *created* by The Word, and is an ether, although it is the best element in men, and does God's work.

Verse 7 seems to depict The Paraklete Lamb receiving his own covenant from The Father.

In this chapter St. John repeats much of the substance of *Dan. VII, 9 to 14* and *Enoch 45 to 57*, exhibiting him who was Son of God, Son of Man, Anointed King, Word of God, Lamb, Paraklete, etc., as receiving and initiating, in prophecy and in fact, the Kingdom of God and of The Son. He plainly aims to tell the readers that he also is repeating, and ascribing to Jesus, the prophesies of *Isaiah XI*, which had inspired enthusiasm in the Jews, and had become the delight of Christians. Besides all the other ideas of *Isaiah XI* which he uses, he seems to mean that the "Seven eyes which are the seven spirits of God," shall direct us to *Isaiah XI, 2*, which says "The spirit of The Lord shall rest upon him, the spirit of wisdom, understanding, counsel, might, knowledge and of the fear of The Lord." (See page 198.)

But this figure of the Seven Lamps and Seven Eyes of The Lamb, as Spirits of God, is also derived from *Zechariah IV, 2 to 14*, which is quoted hereafter (see page 246); and shown to be the source of other elements of *The Apocalypse*; and which depicts the seven-branched candlestick, and says, "The Seven are the eyes of The Lord, which run to and fro through the whole earth." The Seven Spirits have been reviewed on page 190.

Here, at the beginning of our analysis of The Apocalypse,

we encounter one of the greatest difficulties of the interpreter, viz.: We are finding in *The Apocalypse* the scattered portions of a great system of a multitude of ideas, which had been elaborated in a great literature; and we have no one book containing the full exhibition of that system with its ideas, words, and phrases. We have to compare scattered fragments of *The Apocalypse* with scattered fragments of The Bible and of Philo and of Enoch. Consequently the prepared reader finds ideas that are naturally connected (and once were joined in literature, and perhaps in a single book now lost) far away from each other in The Bible; while the unprepared reader loses much of their significance.

Hence we find, as above said, an origin in *Zechariah* of words which we had just before said had an origin in *Isaiah*. In *Rev. XI*, St. John repeats figures used by *Zechariah IV*, and makes them plianly symbolical of The Messiah and The Spirit of God. Then, in the letter to the church in Philadelphia, which mates with that *Rev. XI*, he represents The Messiah as "Having the key of David; and He openeth and no man shutteth; and He shutteth and no man openeth." This St. John connects with figures about The Temple, which he takes from *Isaiah XXII*, 22. (See page 250.) He thus makes it evident that there was some well known apocalyptical writing, or system, from which *Isaiah*, *Zechariah*, and St. John all draw; and that this system depicted The Messiah in many characters and offices; and prophesied of him as a Jew; and used the names Jesse, David, and Judah. In this system of representation, The Messiah is largely depicted as guardian of the secrets of God's purposes, and so as One who opens and shuts. St. John, in using so many words from *Isaiah* and *Zechariah*, is endowing the Hebrew Apocalyptical System with evidences of its approval and adoption by the most cherished prophets.

JOHN'S CHAPTER VI.

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood:

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

Chapter VI is a symbolical representation of the Hebrew Apocalyptical doctrines from the fourth to the tenth. It is a marvelous rhetorical description of the greater features of the ways and dispositions of men in relation to God's government. The events of the opening of the seals are not successive; but are as descriptions of what were in the book as pictures drawn before the creation of the world. They are not prophecies, nor does each seal represent a separate period in time: but there is an evident purpose to use the number *seven* as an emblem of God's whole earthly time; and therefore the sixth seal bears an aspect of coming just before the Judgment Day, and the seventh seal, like the seventh day of creation, is a rest, when The Word of God is silent.

In verses 2 to 8, the four horses and riders make a figure of human wickedness which, in a general way, is much like that in *Daniel VII* (see page 112). What the crown, bow, sword, and seals may symbolize is not shown. According to the manner of Daniel and Philo in numbering the kinds of sin, they may be, like the seven heads and ten horns, mere symbols of kinds of sin as four. It might be conjectured that they have still more significance, and symbolize royal, patriarchal, military and judicial governments as

destructive of human happiness. Or they may symbolize perversion of government, arms, trade, and justice. Something like injustice in trade seems to be signified in verse 6, which mentions a low price for wheat and barley, and forbids injustice as to oil and wine.

In verse 8, the fourth horse and rider, like the fourth beast in *Daniel VII* is diverse from the others. Taken alone, the symbolism is obscure; but as there are seven sections of *The Apocalypse* repeating the same ideas, we may find in them an explanation of the symbolism in the fourth horse and rider. Since they, in corresponding positions in the sequence of ideas, use beasts to symbolize wickedness of which Cain is a symbol, we may understand that such wickedness is symbolized in the fourth horse and rider. Hence the significance of the saying, "Death and Hell followed with him," Cain being the introducer of death among men.

Verses 9 and 10 continue the same symbolism, and introduce a part of the eighth apocalyptic doctrine, viz., the prayers of the dead for divine justice on the wicked. This doctrine, or at least the modes of representing it, grew out of *Gen. IV, 10*, "The voice of thy brother's blood crieth unto me from the ground." This figure is repeated in several sections of *The Apocalypse*, and is common in *Enoch*, and is referred to in *Hebrew XII, 24*: "The blood that *speaketh* better things than *Abel's*." The phrase, "Under the altar," means in a position of honor near the altar; probably before and below it.

We may quote from *Enoch XXII*:

"These beautiful places are intended for the assembling of the souls of the dead, * * * for their dwellings till the day of their judgment: and this period is long, till the great judgment over them. And I saw the spirits of the children of men who had died; and their voices reached up to heaven lamenting. At that time I asked the

angel Rufael, Whose soul is that one whose voice thus reaches to heaven and laments? And he said to me, This is the spirit that proceeded from Abel, whom his brother Cain slew: and it laments on his account, till his seed be destroyed from the face of the earth, and disappear from among the seed of men."

Enoch XLVII says, "In those days the prayer of the Just One, and the blood of the Just One, ascend from the Earth, before the Lord of the Spirits. In those days, the holy ones, who dwell in high heaven, will unite to petition and pray and praise and thank and bless the name of The Lord of the Spirits, on account of the blood of The Just which has been spilled, and the prayer of the Just, that it may not be in vain before the Lord of the Spirits."

In verse 9, the mention of an altar in Heaven, may be meant for a suggestion of "The Lamb slain before creation," who may also be suggested by "The Word of God" in the same verse. The figure is then completed in *XII*, 13 to 15, as if the faithful souls, who imitate the Saviour in testimony and sacrifice, receive the blood from his altar of his self-sacrifice and it becomes their salvation.

Verse 11 exhibits further the ninth apocalyptic doctrine, viz., the living of deceased saints in honor and happiness in heaven, while waiting for the end of time and the judgment. The white dress of the saints in heaven is explained in *XIX*, 8, as being, symbolically, the *dikaïomata* of the saints. A *dikaïoma* is a *justification*, or *acquittal*, as in *Rom. V*, 16.

St. John's representation of the state of the deceased saints takes on a melancholy appearance here, because it is so connected with the portrayal of the wickedness of the world and the conflicts of the righteous and the wicked. Nevertheless, it is essentially the same doctrine that, in corresponding positions in the other sections, declares the blessedness of the saints after death, while they wait for the end of time to bring the Judgment Day. It is essentially the same doctrine that in Chapter XX, is the "First Resur-

rection" and "The Millenium." It is again suggested in Chapter VII, 14 to 17 (see page 228).

Verses 12 to 17 exhibit the eleventh doctrine of the Hebrew Apocalyptical System, viz., the conflict of the sinners and the righteous will continue till the Judgment Day. The conflict as it approaches the end, when the power of God closes in on the wicked, is symbolized as convulsions of Nature, and a breaking up of the universe.

St. John's language here seems designed to conform to, and suggest, *Isaiah XXXIV* and *LXIII*. There he proclaims "God's indignation on all nations," and says, "All the host (stars) of heaven shall be dissolved: and the heavens shall be rolled together as a scroll; and all their host shall fall." There too he mentions "The Book of The Lord," and "The Sword of The Lord," and what "My mouth commanded." There too he mentions the volcanic symbols of Hell, and "The Lot." All these things are features common in The Hebrew Apocalyptical System, and the most of them are in this sixth chapter of *The Apocalypse*. There also he speaks of a "Sacrifice in Bozrah, and a great slaughter in Idumea." This prepares for his saying (*Isaiah LXIII*), "Who is this that cometh from Edom, with died garments from Bozrah?" etc. *Isaiah LXIII* is logically, and in substance and phrases, closely connected with *Isaiah XXXIV*; and, besides the features above quoted, it declares the contention of God with the wicked: and it prepares for the next chapter, which says, "Oh that Thou wouldst rend the heavens; that Thou wouldst come down: that the mountains might flow down at thy presence. Besides these features, *Isaiah LXIII* has others which are apocalyptical and are necessarily mentioned on pages 278 and 293. Certainly St. John derives many of his ideas in *Rev. VI* from these chapters of *Isaiah*; or *Isaiah* itself,

in these chapters, is declaring The Hebrew Apocalyptical System, from which both Isaiah and St. John draw their phrases. The figure of an earthquake in verse 12 is used very similarly in *II Esdras IX, 3*.

Verses 16 and 17 are a figurative exhibition of the eleventh apocalyptical doctrine passing into the twelfth, viz.: Wickedness continuing until the Judgment Day. Here, still, St. John uses the ideas of The Hebrew Apocalyptical System. Verse 16 again suggests Cain (see page 221). It is a great, if brief, conception of the power and effect of conscience and conviction. In this it suggests *The Paraklete Convicter*. (See pages 44, 45, 56, etc.) These ideas are expressed in The Book of Enoch. (See pages 77, 79.)

That the wicked men should call their punisher, or judge, "The Lamb," has probably seemed somewhat strange to every reader. St. John, however, has elected the name, "The Lamb," for the Saviour in this section, and therefore uses it throughout. It is an illustration of the fact that the names of "The Word of God" are interchangeable,* and that the apocalyptical writers freely ascribe to him, in one character, the acts that belong to him in some other character; because, with all his diversity, He is one person.

In this connection also there is the fact, that the above mentioned *Isaiah LXIII* contains a mention of Moses as "The Shepherd" of Israel, and this we know is part of a set of ideas and phrases in the Hebrew Apocalyptical System, of which St. John makes are markable use in *Rev. XV* (see pages 274 to 276); and which draws "The Song of The Lamb" (*Psalms XXIII*) into the Apocalyptical Literature, as also does *Rev. VII, 17*, in this section (see page 228).

*On this interchangeableness, see pages 39 and 70.

JOHN'S CHAPTER VII.

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Rueben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

12 Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me. What are these which are arrayed in white robes? and whence came they?

9 And I said unto him, Sir, thou knowest. And he said to me,

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The first verse must be understood as a wholly symbolical and imaginary figure of Divine control of the powers of Nature for good or ill to mankind. It is according to the style of The Hebrew Apocalyptical System. In those days, when Science had done little more than to enumerate a few facts observed, the winds were a constant subject of interest, and a cause of some superstition; while, to believers in a personal Creator of Nature, they were evidences of the beneficent providence of God, and of the presence of spiritual forces in Nature.

The angels here must also be understood to be imaginary and symbolical. They must not even be conceived to express St. John's ideas about real angels, nor his desire to fix a dogma about angels. He is simply using common Hebrew figures. As intimated on page 190, the Hebrew belief regarding angels was very indefinite, even when language about them seemed precise. *Enoch* makes lists, and describes acts, of angels, but must be understood as figurative and imaginative. Philo says much about angels as Words and Spirits; but is indefinite, and gives no names.

Enoch LXXVII and LXXVIII devotes a chapter and a half to the phases of Nature and the winds; saying that there are four chief winds from the four quarters. In the

region of the south wind "The Most High descends," A part of the north wind has to do with "The Garden of Justice." In *Enoch VI*, many names of fallen angels are given. In *Enoch XX*, six chief holy angels are named, Uriel, Rufael, Raguel, Michael, Seragael, and Gabriel. Philo calls "The Word of God" "The Great Archangel of many names (*On The Confusion of Tongues, Chap. XXVIII*), which seems an intimation that all names of great angels are names of "The Word of God." In *Enoch LXIX*, many names of fallen angels are given. In *Enoch LXXI* the four chief holy angels are Michael, Gabriel, Rufael and Fanuel; but there are said to be "Others without number."

Verses 4 to 8 present, in symbols, an assurance that many Israelites are saved. The number in each tribe is small, but the fact of salvation, rather than the number, seems to be the lesson taught.

Verse 9 exhibits the tenth apocalyptic doctrine, viz.: The kingdom includes souls of all races of men. It is like *Daniel VII, 14, 27*.

In *verses 14 and 15* the eighth apocalyptic doctrine is exhibited, viz.: The presence of the righteous dead near Christ, praising and praying. It is the same idea that is exhibited in *VI, 9*, as "Souls near the altar," except that there the emphasis is on the prayers like Abel's blood, and here it is on the approaching glory of the saints at the judgment.

In *verses 9 and 14*, as in *VI, 11*, the saints are in white robes. In *XIX, 8*, it is said that the fine white linen "Is the justifications of the saints." Here in *VII, 14*, it is said, "They have washed their robes, and made them white in the blood of The Lamb." These two passages together make a clear declaration that salvation is justification by

what The Paraklete Lamb had done, beginning before the creation of the world.

Verses 15 to 17 exhibit all the last six apocalyptic doctrines, except the punishment of the wicked. The end is in view. Earthly sunshine is no more needed, nor earthly food or water.

Verse 17 exhibits figures which have ever been the delight of Christians, while perhaps they have only in a vague way adapted them to *Psalms XXIII*. But there is a great deal more in them. The Messiah is here suggested in three of his characters, viz., Lamb, Anointed, and Shepherd. St. John is here suggesting something that is a great feature in the Hebrew Apocalyptic System, and which is explained in connection with *Chapter XV*, 3, on pages 276, 279, etc. By the apocalyptic writers, *Psalms XXIII* was cherished as a "Song of The Lamb of God," who was also "The Chief Shepherd."

Philo often mentions *Psalms XXIII*, and always in connection with "The Song of Moses" (*Exod. XV*), and the "Waters of Marah," which are also a feature in *Exod. XV*; and he details the doctrine that The Word of God is The Chief Shepherd, of whom Moses was a type. The conception in verse 17 is, that The Lamb will be, or is, The Shepherd, and that as Moses led the Hebrews from the Red Sea to Marah, where the waters were purified, so he will lead all his people to living waters, where they will cease to weep as the Hebrews did after three days of thirst. (*Exod. XV*, 22 to 25.)

St. John in *The Apocalypse* draws many ideas and phrases from the Prophets. His references to *Psalms XXIII* in *Chapter XV* he draws from *Isaiah XI* and *XII*, as is shown on page 276, etc. The ideas of those chapters of *Isaiah* are based on *Exod. XV* and *Psalms XXIII*, and

they are ideas cherished by *Isaiah*. They are expressed also in *Isaiah XLIX*.

ISAIAH XLIX.

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

The first section has now reached its end; but St. John seems to have in his mind some figure which he has not yet completed. A reader may suggest that St. John is conforming somewhat to the seven days of creation, and that therefore the next day or figure will be a rest. Probably that is the case, but there is much more in the verse with which the section ends, *VIII, 1*.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

St. John clearly has in mind the silence of "The Word of God" on the seventh day. This verse spreads its character over all the rest of the section. It seems to say that in fact The Word of God called into being all the good elements in the life of the world, and that the six pictures which have just been portrayed are, in their moral aspect, revelations, not from angels, but from The Word Himself. But there is more in it than even this. There must have

been from some ancient book, or from some common custom, a habit of speaking of The Silent Lamb. Only on that supposition can Philo's phrase, "The Lamb is found silent" (see page 53) be explained. But the best evidence is that verse of Isaiah, which is among those most cherished of the Messianic Scriptures. "He is brought as a lamb to the slaughter: and as a sheep before her shearers is dumb, so he opened not his mouth."

The figure of a significant silence is one that is used in *II Esdras VII, 31*.

The first section has reached its end: but St. John has yet to make it fully, distinctly, and effectively Christian, and that he does by the seventh of the Letters To The Churches, as follows:

JOHN'S CHAPTER III.

14 And for the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my

throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

The features that are identical in the section and the letter, and that by their identity indicate the end of the section, are most conspicuous in *VII*, 13 to 17, and *III*, 18 to 21. A somewhat full comparison of these identical features is made on pages 20, 21. That comparison and the remarks on the general character of the seven letters (on pages 204 to 210) make a quite complete exposition of the materials, structure and meaning of this letter: but the suggestions in it for comments and homilies are exhaustless.

The reader of this letter will need to proceed carefully, because he has not yet settled his attitude towards it and fixed his habits and principles of interpretation. He must be willing to lay aside his belief that this letter was specially adapted to one church that happened to be at Laodicea. It must be remembered that the seven angels, simulated authors of the letters, are St. John's figure for God's revealed and revealing Word, God's Son, and consequently the seven churches are probably also figurative. The fact that there were such cities must not divert us from a larger appreciation of the great and universal adaptation of the letters to large classes of men.

There is in this letter a character which the casual reader, having no guide, is sure to overlook. It pervades verses 15, 16, 17, and 20. It is interwoven with what is said, or suggested, in the section about Cain. St. John has written with his soul charged with horror of the fearful nature of human sin. He writes, sharing the common Jewish abhorrence of Cain as the first criminal and the introducer of death. He is going to introduce Cain into

several sections as a symbol of human wickedness, and is going to declare that sin is living death, and Cain is a symbol of living death. In this, he follows Philo, who holds up Cain as a symbol of greed, false reasoning, and living death. (See pages 131, 132, 260 to 266, 287, 288.) This is the character which St. John introduces into this letter. He describes, not a church in Laodicea, but a class of men who are dead alive, neither hot nor cold, wicked like Cain, and, like Cain, self-justified. It is essentially the same figure that St. John introduces in *XIII*, 3, 12, where the Beast with a deadly wound, yet alive, is a symbol of the symbolic Cain.

St. John puts in the same class (verse 17) the men that are rich but desperately poor. This is the same symbolism in Cain. Of this, also, Philo says a great deal, and he calls Cain a symbol. He says *his name (*ktésis* in Greek) means *acquisition*; and Philo holds up Cain as a typical self-justifying mercenary. This makes plain *Rev. III*, 19 and 20, founde don *Genesis IV*, 6): for St. John is holding up the doctrine of grace for all sinners, as a proclamation from Him who is the "Faithful and true Witness, and The Beginning of God's creation" (*Rev. III*, 14). The peculiar phrases of *Gen. IV*, 7, have probably puzzled every reader. St. John, if not explaining them, is using them as symbols.

The phrase, "If thou doest well, shalt thou not be accepted?" is God's principle of grace. The phrase, "Sin lieth (or croucheth) at the door," some Hebrew scholars tell us may be translated "A sin offering is waiting at the door." The sentence of St. John, "I stand at the door and knock," means in modern Syriac speech, "I wait for an invitation to come in," or "I cannot come in till I am welcomed." Surely St. John is using the story of Cain and Abel as a

**On The Cherubim, Ch. 20.*

basis for figures of the desperateness of wickedness, met by the mercy of Divine Grace in Him who before creation was The Lamb of God.

THE SECOND SECTION. IT IS CHAPTERS VIII, 2, TO XI.

CHAPTER VIII.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with the fire of the altar, and cast *it* into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of

heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

This chapter reintroduces the first part of the Hebrew Apocalyptical System, but in wonderful figures, that exhaust the resources of imagination and rhetoric. The figure of blown trumpets is one used in *II Esdras VI, 20, 23; VIII, 18*.

The Creator is suggested by mention of "The seven angels which stood before God" (verse 2), and "The throne" (verse 3), and "Ascended before God" (verse 4). Holy Ones and Angels are present, as in all apocalyptical books.

The rest of the chapter, like the first part of other sections, is St. John's conception of phases of God's foreknowledge and purposes in relation to this world and human life. As such it is intelligible and grand, as it never has been under any other interpretation. It is a group of conceptions, studded with features peculiar to the Hebrew Apocalyptical System; but is not predictions of events to come in a series.

Verse 4 in English gives us the idea that spirits of men were present; but the text says Holy Ones, which, in apocalyptical literature, usually means angels. The verse reminds us of *Enoch XXXIX, 12*. "The sleepless ones praise thee. They stand before thy glory, and bless, and glorify, and exalt thee, saying, Holy! Holy! Holy! The Lord of the Spirits fills the world with spirits."

Part of the spectacles of this chapter, probably, are figures of God's physical power, and part are figures of his moral power and government; and the separation is not clear. There is not enough of the Hebrew Apocalyptical Literature preserved to inform us whether the *four* angels, and the destructions of a *third* part of everything are ancient

ideas, or St. John's own; but there are many features of likeness in this chapter and *Enoch's* third section. In that section *Enoch* describes the predetermined purposes of God, but mentions the unborn generations of men as if they existed. e. g. "Here my eyes saw the dwellings of the just ones and the resting places of the holy ones: and they asked, and petitioned, and prayed in behalf of the children of men. I saw their dwellings under wings (?) of the Lord of the Spirits: and all the just and chosen ones before Him are ornamented as with the light of fire, and their mouths are full of blessings, and their lips praise the name of the Lord of the Spirits" (XXXIX, 5 to 7).

In chapters following those above quoted, especially Ch. LXXXIX, *Enoch* portrays the acts of many angels, especially of four leaders: and also describes the great processes of Nature in the sky and the Earth; but does not describe destructions as St. John does here.

It is not clear whether the spectacles which follow the blowing of the four trumpets are caused by the angels, or only made visible by them, as when the seals were opened. It is not clear whether the spectacles are figures of the destructiveness of sin, or are figures of Divine Judgment. In either case, they are wonderful pictures of the conditions which caused the mediation of The Anointed One

In the spectacles of this and the next chapter there is a certain progression, which, if it is not a recital of the first half of the Hebrew Apocalyptical System, is very much like it. First two angels sound (*verse* 7 to 9), and the spectacles are great events in the created world. Another sounds, and a star falls. This is like *Enoch's* figure (see page 82) of the chief fallen angel. Then men died from the bitterness in the waters, caused by the star; and the ruin was like the blotting out of the third part of Nature.

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This marvelously presents the third and fourth of the Hebrew Apocalyptic doctrines (see page 71), and prepares for the presentation of the next apocalyptic doctrines in the figures of the next chapters.

JOHN'S CHAPTER IX.

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chapter IX continues the presentation of the Hebrew Apocalyptic principles in their natural sequence.

Verse 1 presents, in symbols, the fourth doctrine; the incitement to sin by fallen angels. As in *Enoch*, and in *Jude* 13, a star (see page 82) is a symbol of an angel. Indeed, this is stated in verse 11; for the star, the angel, the King, and Abaddon are one and the same. Abaddon is an Aramaic word, which means both *destruction* and *abyss*.* It is common in the apocalyptic literature in both significations. The Greek *Apollyon* (*destroyer*) is the meaning which St. Paul has in mind in *II Thess. II*, 3, where he

* As in *Job XXVI*, 6; *XXII*, 22, in the Septuagint Greek Version.

calls him "Son of Destruction" (*apoleías*), and where the Syriac version says *Abaddon's Son*. St. Paul seems to have in his mind there the same conception that St. John has in this *Rev. IX*, 1 to 13.

II THESSALONIANS II.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In both St. Paul's words and St. John's, the arch inciter of sin is the Devil, the Satan of verse 9 above; and the general conception of both Apostles is one that is common in apocalyptic literature. The details of St. John's description of the beasts who serve Satan, may be his own; but the general conception that sin is beastly, and well symbol-

ized by beasts, is part of the Hebrew Apocalyptic System; e. g., Philo says,

"May my soul never mount into that horselike and restive passion. * * * On this account also it was that Moses praised God in his hymns (*Exod. XV*), viz.: 'The horse and his rider has he thrown into the sea,' meaning that he has thrown the four passions, and the miserable mind, which is mounted on them, down into ruin, and into a bottomless pit." (*On The Allegories Of The Sacred Laws II, 25.*)

"And in those days the angels will assemble, and turn their heads towards the East, towards the people of Parthia and Media, to excite the kings, that a spirit of disturbance may come over them, and disturb them from their thrones, that they come forth from their resting places like lions, and like hungry wolves. * * * But the city of my Just One will be a hinderance to their horses, * * * And in those days, the mouth of Sheol will be opened, and they will sink into it: and their abyss, Sheol, will devour the sinners from the presence of the Chosen One." *Book of Enoch LXVI.*

In all these conceptions, of the four writers quoted, the followers of the arch inciter of sin are forms of wickedness, or the persons of the wicked. Usually, in the apocalyptic writers, the described monsters are wickednesses, and not persons.

In verse 10, we may be sure, from the usual method of apocalyptic writers, that the phrase "Five Months" is only a way of symbolizing Five Sins; and it is essentially the same as Philo's idea above quoted, and often repeated by him. (See page 139.)

Verses 5, 6, and 10 are a reiteration of the doctrine that sin is a living death, which was presented in VI, 16, and is again presented in XIII, 3, 12, 14. (See pages 260 and 262.)

In verse 14, the "Four angels which are bound in the great river Euphrates," is so like *Enoch's* "People of Parthia and Media," above quoted, that they must be supposed to be the same, or to have a common origin.

In verse 20, St. John plainly intimates that the sym-

bolical beasts and unbound angels are kinds of wickedness, and they symbolize the fifth and sixth apocalyptic doctrines or formulas, viz.: Gross sins are like beasts; and sins of the mind, or false-prophecy, are causes of all kinds of wickedness, and are the worst wickedness.

JOHN'S CHAPTER X.

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire;

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth.

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter X continues the presentation of the apocalyptic doctrine that the Creator foreknew all things, and that He created all things with a relation to His Word, His Son.

In verse 1, the "Mighty Angel," is so like "The Son of Man," as described in *Rev. I*, 13 to 16, and *Daniel X*, 13, 15 (see page 150), that we must believe them the same ideas. This supposition is confirmed by his holding the open book (*verse 2*), and his voice (*verse 3*). To call the Son of Man, or The Word of God, an Angel, is like Philo's calling him "The Great Archangel," and "The Oldest of His Angels."

The commonness of the symbolical Book of Life has been shown on page 214. What is said of it here is much like *Ezekiel III*.

In verses 3 to 7, the Thunders which must not be written in words, are plain symbols of the mysteries of God's eternal purposes. It is the idea common in the Apocalypses. e. g.:

"Son of man thou desirest to know that which is secret. Then the other angel who went with me, spoke to me, and showed me that which was secret, the First and the Last, what is in the Heavens on high and in the Earth in the deep, and on the ends of the heavens." *Enoch LX*, 10, 11. The command to seal up the sayings, is like *Daniel XII*, 9.

Verses 6 and 7 declare the apocalyptic doctrine that the Kingdom of God, with its war against sin, will continue till the end of time brings it to judgment. It is the eleventh doctrine or principle (see page 72).

The oath of the Angel (*verse 6*) is something derived from the Hebrew Apocalyptic Literature. *Enoch LXIX* says that wicked angels asked "That they might see that secret name, and might tremble before that name and the oath. * * * And this is the power of that oath: for it is powerful and strong: and He placed this oath into the hands

of the holy Michael. And these are the secrets of this oath; and they were suspended by his oath, * * * And by it the earth was founded on the water, * * * And by that oath the sea was created, * * * And by that oath the sun and the moon complete their courses, * * * And there was great joy among them (the sun, stars, etc.) because the name of The Son of Man had been revealed to them. * * * And The Son of Man causes the sinners, and those who led the Earth astray, to disappear and to be destroyed from the face of the Earth."

"Wait till sin disappears; for their names will be erased from the books of the holy ones, * * * and they will cry and lament in a void, empty place, and burn in a fire where there is no end." *Enoch CVIII.*

Daniel XII, 7, introduces the same conceptions, where "The Man clothed in linen" (a symbol of the Son of Man) swears that all things shall be finished after a time, times and a half (a symbol of the Son of Man, or his presence).

JOHN'S CHAPTER XI.

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot and two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days

of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned.

18 And the nations were angry, and thy wrath has come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Chapter XI brings the figures of the last part of the Hebrew Apocalyptic System. Before closing the section St. John lingers to introduce elements from the Hebrew Prophets, and in doing this he seems to intimate that those features in the Prophets were recognized elements of the Hebrew Apocalyptic System.

The first figure of this chapter, a measuring of the temple and the worshipers, is one that fills *Ezekiel XL* to *XLIV*, and is mentioned in *Zechariah II*. "Behold a man with a measuring line in his hand. Then said I, Whither goest thou? To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

Something of the same kind is in *Enoch LXI*: "And I saw in those days that long cords were given to those angels. * * * And I asked the angel, Why have these taken the long cords and gone forth? And the angel said to me, These bring the measures of the just ones. * * * And these measures will reveal all the secrets of the depths of the Earth."

The figure of two candlesticks, which are also olive trees, and Anointed Ones, and witnesses, and have mouths breathing forth fire, and have power to shut heaven, and are slain and revive, is derived, so far as we can see, from *Zechariah IV*, 2 to 6, and 10 to 14. It is intricate, but quite explicable.

2 And said unto me, What seest thou? And I said, I have looked and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be* these two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

The following facts must be noted:

First. St. John's use of *Zechariah* here is elaborate, many-featured, and long. It begins in *Zech. II, 2*, as above noted, (see page 244), with the figure of measuring the temple. Between these two chapters of *Zechariah*, intervenes one that is wholly filled with features of the Hebrew Apocalyptical System; representing the Messiah as High Priest and Joshua (Saviour); Satan's contention against Him; Messiah's abasement, and his exaltation as High Priest and Judge, and The Branch. It even includes (verse 7) the figure or symbol of the stone engraved, which St. John uses in the letter that mates with this section, (*Rev. III, 12*) (see page 249), and which is suggested in *Rev. XI, 19*.

Second. A great feature in the Hebrew Apocalyptical

System is the sacred candlestick or lampstand, divided into its two halves. It was regarded as symbolical of the Word of God in two ways; for sometimes each half was such a symbol; and sometimes The Word was said to be figured by the central candlestick, or lampstand, or bowl.

Third. The flames of the seven lamps are seven stars in *Rev. II, 16, 20*, which are also spirits; and these spirits are Eyes of The Lamb in *Rev. V, 6*, which is a conception that St. John seems to have taken from this *Zechariah IV, 10*. One says that the Eyes are the seven spirits of God sent forth into all the world. The other says that the seven lamps are the eyes of The Lord, which run to and fro through the whole earth. So, both *Zechariah* and St. John have explained their figures as being, in one aspect, symbols of God's Spirit, and in another aspect symbols of The Lord, The Lamb, The Son of Man, The Anointed, etc. *Zachariah IV, 6*, has confirmed this by a phrase, or exclamation, for it is not a sentence, viz.: "Not by might, nor by power. but by my Spirit, saith The Lord of Hosts." And St. John (*Rev. XI, 11*) in a more figurative way says, "The Spirit of life (or living Spirit) from God entered into them."

Fourth. *Zechariah IV, 14*, explains that the two trees "Are the Two Anointed Ones that stand by The Lord of the whole Earth." In the Hebrew "Two Anointed Ones" is "Two Sons of Oil"; but it is well translated "Anointed Ones." In the Hebrew Apocalyptic System, The Anointed One is the name of The Word of God. It is a name too great and significant to be ascribed to any other person.

"Two Anointed Ones that stand by The Lord of The Whole Earth," must therefore be "The Word of God" in two aspects. We do not know that elsewhere two Anointed Ones are mentioned; but it is exceedingly probable that

Zechariah here has in view some other book or books in which the Word is figured as two. Certainly Philo speaks of two Words of God, each of which is The Firstborn Son of God. (see pages 34 and 39.)

Fifth. The two olive trees are God's Witnesses, and their power is in their mouths, which is a symbolism of both voice and spirit. God's great Witness is The Word, and in the letter which mates with this *chapter XI* (*Rev. III*, 7 to 11 see page 249) the Messiah, as a Witness, is exalted, and the gospel is called "The Word of my patience (or suffering) and testimony is promised a reward.

Sixth. St. John, in connection with these witnesses, four times brings in the symbolical Half Seven: as "Forty-two months" (half of seven years), and "Twelve Hundred and Sixty days," and "Three days and a half." The half-seven, in the Hebrew Apocalyptical System, is a symbol of The Word of God in his relation to human time, and of nothing else. (see pages 66 to 71.) Primarily, it is a symbol of his Person; and secondarily, it is a symbol of his "Presence" (*parousia*). Thirdly, it may be a symbol of a division of time into two halves, by The Word; but what these two halves are, is the most unsettled question there is about The Hebrew Apocalyptical System, and leads to many disputes and misunderstandings about its literature.

When the above facts are considered together, it is sure that the Two Witnesses are two aspects, or characters, of The Word of God, whom St. John, in verse 15, calls "The Anointed" and "Our Lord," which also is his name in verse 8.

The two characters exist at the same time, and prophesy together; and they suffer together, and together they "Ascend up to Heaven."

Probably there will be many interpretations of these figures. Some readers will believe that they symbolize primarily the slaying of The Lamb before the creation of the world; the then future events being the cause for that sacrifice, and giving a character to all of The Messiah's life and work. Others will believe that the symbolical half-sevens indicate the division of earthly, or human, time into two halves by the life, crucifixion and ascension of Jesus. Others will combine these two beliefs, and will say that St. John writes as having his point of view in eternity before creation, and viewing the foreknowledge of God, but having his conceptions of the things seen modified by his knowledge of the history of the world, and by his purpose to proclaim Jesus the Anointed.

The figurative idea of fire issuing from the mouth of the Messiah, as used in verse 5, is some old idea more or less common in the apocalyptic literature; for it occurs in *II Esdras XIII, 10, 27*.

With either of these explanations of the symbolism of The Witnesses, this *Chapter XI* is a graphic and powerful presentation of all the greatest features of the Hebrew Apocalyptic System, from the beginning in the Word of God as the Paraklete Lamb, then through the conflict of sin and righteousness in the Kingdom of God, and through the gospel and work of Jesus (in prophecy or in fact); and then at last, after three woes, the reign of The Anointed forever.

This *Chapter XI*, while portraying the Hebrew Apocalyptic System, throws over all the doctrines the figure of The Temple. It is a figure to make a Christian Jew glow with sacred enthusiasm. First, in verses 1 and 2, its greatness, its worshipful uses, its sanctity, and the privileges of the worshipers are suggested. Then, in verses 3 to 12, the

sacred candlestick suggests its holiest sanctuary. Then in verse 19, it is again exhibited with its Ark of Testimony: the testimony, as we know, being two tables of stone inscribed with the law, and the name Jehovah.

Verse 15 is a declaration of the last part of the Hebrew Apocalyptical System, the approach of the triumph of the kingdom of God, and of "The Anointed"; for here the name "His Christ" is used in the Hebrew rather than the Christian significance.

The closing verses of this chapter are of the manner and spirit of a great deal of Hebrew literature and of the Old Testament. They glow with the faith that sees the righteousness of God established in power; just and beneficent, even if it is terrible to the wicked and rebellious. *Enoch* uses a great deal of very similar language. *Nehe-miah IX* is a remarkable chapter, full of these same ideas. It contains the praises by the Israelites when their *temple* was repaired. It recites (like *Rev. XI, 17*) God's nature and acts. It recites (like *Rev. XI, 18*) the miseries brought on Israel by heathen nations, and God's judgments on enemies and oppressors. It mentions (like *Rev. XI, 19*) God's covenant, testimonies, and laws. It mentions (like *Rev. XI, 8*) Egypt. It speaks (like *Rev, XI, 3, 11*) of God's spirit in the Prophets.

The last verse of this chapter XI exhibits in symbols the final reign of God, as The Temple, and its inner sanctuary, with the Ark of the Testimony. It is a natural finish for the figures of the first part of the chapter, and so is a part of the correspondence with the letter that mates with this section, viz.:

REV. III.

7 And for the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of

David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

This whole letter corresponds, in its figures and ideas, with all of Chapter XI, but, perhaps even more than that chapter, it takes elements from The Old Testament.

Verse 7, first suggests the Temple, in contrast with "The Synagogue of Satan," in verse 9, and in preparation for verse 12. Chapter XI has portrayed the Messiah as having power to shut heaven (verse 6) where the temple is (verse 19), and as the true Witness for God. Here St. John matches that with a presentation of "Him that is true," who "Has David's key, and openeth and no man shutteth." In this figure St. John again goes to the Old Testament for his words. He uses *Isaiah XXII, 22*. "The key of the house of David will I lay upon his shoulder. So he shall open, and none shall shut; and he shall shut, and none shall open."

Verse 8 suggests that Christian weakness depends for

strength on the testimony and aid of the Word of God. By the turning of a phrase it brings in the apocalyptic terms "My Word" and "My Name," and suggests Chapter XI, where the two witnesses, who are "The Word," are named, and also suggests The Ark that contained the candlestick, and the tables of the law, on which the name of Jehovah was inscribed.

Verse 9, in mentioning "The Synagogue of Satan," follows Chapter XI, 2, where it is said that the outer court "Is given unto the gentiles, who shall tread the Holy City under foot." The same class is depicted in XI, 7 to 11, as rejecting The Witnesses; and this verse 9 is a promise of triumph to those true souls who have believed and obeyed The Word.

Verse 10 seems to refer to the patience, i.e., suffering of The Word, which primarily is in the atonement before creation, and secondarily is the crucifixion of Jesus mentioned in XI, 8. From the general style and character of all the set of letters, we must understand that the phrase "Because thou hast kept," etc., is a promise to all souls who do keep the word, rather than a special, peculiarly applicable address, to a church in Philadelphia. "The hour of temptation (*peirasmós*) which shall come upon all the world" is the great trial or judgment of the last day, which verse 11 says is to come suddenly (*tachû*).

In verse 11, the mention of "Thy Crown" comes in abruptly, without apparent correspondence with anything in the correspondent section. It may be a suggestion from *Isaiah LXII*, 3, "Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God;" for that chapter and others next to it contain a great deal of the Hebrew Apocalyptic System. It mentions gentiles and kings (like *XI*, 2. 15); and a New

Name (like *III. 12*); and "The Bride," of whom St. John is going to say much in other chapters; and the "Watchmen," which is a common word in *Enoch*; and the Oath (like *X, 6*); and the Holy Courts (like *XI, 1, 2*); and Open Gates (like *III, 7*); and the Reward (like *III, 12*); and the redeemed of The Lord (like *III, 10, 12*).

The promises in verse 12 look, beyond all earthly life, to the heavenly life, when the redeemed shall "Go no more out." The figure of a pillar in the temple grows out of many Hebrew ideas. The pillars (*styloi*) of fire and smoke made a lasting impression on the Hebrews. They seem to have regarded the sacred candlestick as to some extent a permanent memorial of them. They also made pillars in the temple (*I Kings, VII, 15*) for some symbolical or memorial use. From the fact that a pillar, inscribed with the ten commandments and the name Jehovah, has stood for a long time in Samaria, we may infer that St. John has such a column in mind in this verse 12. The new name has some reference to the name Jehovah on the tables of the law, either in the open sanctuary (*XI. 9*), or on a pillar.

Both this letter and Chapter XI, may have been somewhat shaped by *Nehemiah XII*. All of them exhibit the temple opened, the righteous and unrighteous Israelites, and the trials of the people. Nehemiah mentions great names of God, The Great, The Terrible, The Mighty; and he speaks of pillars of fire and cloud in or near the sanctuary; and he speaks of renegade Israelites.

THE THIRD SECTION. IT IS CHAPTERS XII, XIII, XIV.

CHAPTER XII.

1 And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come Salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

This section is a wonderfully complete exhibition of all the doctrines of the Hebrew Apocalyptic System in its logical order, and in complete conformity to its methods and symbols.

Although this chapter, superficially judged, under the guidance of natural but extreme misconceptions of the nature of apocalyptic books, has been universally supposed to prophesy events in the history of the world, it is wholly a symbolical exhibition of the Hebrew Apocalyptic System in respect to events before creation.

The writer's view begins again at the beginning in heaven before creation. The woman, clothed with the sun, and the moon and the Zodiac, cannot be anything but the Creator of these bodies. St. John only suggests that these bodies were existent in the foreknowledge and purpose of God; but their existence was to begin, and was foreknown to the fallen angels, who were ready to oppose it.

The conception may be founded on *Gen. I, 2*; for there, in the sentence "Spirit of God moved on the face of the waters," the word *moved* (or *hovered*) is, in the Hebrew text, a feminine participle. The name Son of Man logically suggests a Mother. Perhaps there was some common habit of figuring the Creator in feminine symbols; for *Enoch*,

Chapter LXII, 5, calls The Son of Man "The Son of The Woman," and there is much reason for believing that in *Isaiah LXVI*, 7, 8, the Creator is figured as a Mother of The Son of Man, as has been noted on page 42.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

II Esdras X, 44: *XIII*, 27, uses a somewhat similar figure in which the Woman is Zion, and the child is Israel: but this seems to mean that Zion and Israel are types of God and his people.

In verse 3, the "Great Red Dragon" is a symbol of Satan, the arch inciter of sin, hostile in advance to God's purpose of salvation by his Son. His seven heads and ten horns, like Daniel's figures in *Dan. VII*, 2 to 8 (see pages 63 and 138), are the symbols of the sinning faculties which serve him in mankind. The statement in verse 4 that "his tail drew the third part of the stars of heaven, and cast them to the earth," is a plain reference to the fourth Apocalyptic Doctrine, viz.: "Angels (whom *Enoch* and Jude call stars), sinned before men did." This explanation is confirmed by verse 9.

In verse 4, The Man Child is the Son of Man; for "He is to rule the Earth with a rod of iron." St. John in *XIX*, 15 and *II*, 27 (see full discussion on page 292, etc.) makes this clear. The sentence, "Her child was caught up unto God, and unto his throne," is a recital of phrases common in the Hebrew Apocalyptic Literature about the Son of Man, as the "One Called Near" (or *paraklete*), after having

been "Hidden," Quotations on page 78 from *Enoch* sufficiently show this.

The peculiar phrases of verse 6 seem to be figurative ways of saying, as do *Enoch* (page 80) and Jesus (page 173), that the foreordained Son of Man was hidden. His revelation and work, as a Saviour, waited. It seems to be the same idea that *Daniel IX*, 25, calls "Seven Weeks" (see page 142). The number "Twelve hundred and sixty days," being three and a half Jewish years, is a plain symbol of the Son of Man's presence. In Jewish symbols it could not be anything else. (See pages 66, etc.) It is not probable that St. John designs it to be here a symbol of any time. It is probably simply a symbol of the doctrine, that the Son of Man, who is The Word of God, was existent in eternity with God.

Verses 7 and 8 continue the exposition of the Apocalyptic doctrine that Satan (accuser) and his angels resisted the kingdom of God; and, although defeated in heaven, they made man their prey and the Earth the field of their hostility to God. The book of *Enoch* exhibits this doctrine very fully.

"Michael and Gabriel, Rufael and Fanuel, will overpower them (the wicked angels), and will throw them on that day into the oven of burning fire; that the Lord of the Spirits may avenge himself on them on account of their unrighteousness, because they became subject to Satan, and have led astray those who dwell on the earth." (*Chap. LIV*, 6, etc.)

I saw a terrible thing; seven stars; like great burning mountains, and like spirits, that petitioned me. The angel said to me, this is a prison for the stars of heaven, and for the host of heaven. And the stars which roll over the fire are they which, before their rising have transgressed the command of God." (*Chap. XVIII*, 13.)

Verses 10 to 12 must be understood to proclaim, in advance, the salvation that was to be effected by the Son

of Man. In verse 11, the "Blood of the Lamb, and the testimony," must be understood to mean the atoning and promising by the Word of God before creation. St. John's point, from which he views, is in the eternal past, and he describes, as present and actual, that which The Great Voice (verse 10) proclaimed as existing in the Divine Purposes. Men existed then only as the Word of God was Son of Man before creation, and as he mediated before creation for sinners unborn. St. John was writing in spectacular figures, and these could only speak of things as if they existed.

Verse 13 continues the figurative exhibition of the doctrine that Satan fights against God and men. In verse 14, the phrase "A time, times and half a time," is again the symbol of *half-seven*, and so a figure of the Word of God's presence. Opinions may reasonably differ as to the time of presence here signified. The Word is half-seven because He is a divider. Hence He divides both eternities from time, and is present at the beginning and the end. He also divides Divine Time, or the time of God's eternal purposes in relation to mankind; and so he is present as Half seven at a point which, morally viewed, is a central era of time. (See page 67.)

Verses 14 to 15 are a figurative statement that Satan contended against God's creation of men, or his purposes in respect to men: but the mediation of The Son of Man thwarted him largely.

Verse 17 declares the fourth Hebrew Apocalyptic Doctrine, viz., the incitement of men to sin by the arch sinner, Satan. St. John's view extends forward through the ages, and mentions Satan's opposition to the gospel of Jesus, as the chief feature of his war with the Kingdom of God. This point he emphasizes by naming The Saviour

"Jesus The Anointed." It must be remembered that, in the first century, the word *Christós* was a title, and not a name.

This *Chapter XII* has exhibited the first four of the doctrines of the Hebrew Apocalyptical System, clearly as to their meaning, logically in their relation to each other and to the system, and skillfully as to the symbols used for the exhibition.

JOHN'S CHAPTER XIII.

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beasts, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred three score *and* six.

This chapter has received more of the concentrated attention of the world, probably, than any other chapter of the book. This was natural so long as it was supposed to foretell special events to occur in the world; because, if the forecasts were realized, prophecy and inspiration would be confirmed; and because, if the damning descriptions and implied denunciations could be affixed to some detested or rival class of persons, sectarian jealousy and prejudice would be gratified and fostered. When this chapter shall be established in its real character, it may receive less attention from contentious minds; but it will be more cherished by spiritual souls, that deplore or pity the wandering and wrecked of the children of earth, and that rejoice in the power and purpose of the Creator to enter, by his Son, into the whirling storm of sin, and to

bring forth a defeat of fierce and beastly sin, and a redemption of sin's victims.

This chapter is wholly a symbolical exposition of the fifth and sixth doctrines of the Hebrew Apocalyphtical System (see page 71), viz.: Wicked men war against God and his people. They are symbolized as beasts or parts of beasts; the numbers of beasts, or of their parts, being symbols of three, four, five, seven and ten ways of sinning. They are also symbolized as Cain, who is also a symbol of living death. False opinions are figured as leaders in wickedness, and as a Pseudo-Prophet, and as beasts, or an "Image of the beast," and as Balaam.

In verses 1, 2 the beast which has seven heads and ten horns is like Daniel's beast in *Dan. VII, 3 to 7, 23, 24* except that Daniel depicts as three separate beasts, what St. John portrays as one composite beast. On pages 64, 71 and 138, it has been shown that it was common custom among Jewish theologians to classify the kinds of sin, or the sinning faculties, and to put them in groups of three, four, five, seven, and ten, and to make symbols of these groups in many ways, among which are beasts, heads, and horns. Philo, as stated on page 139, makes a division of a human being into three parts, as Plato had done, and into another trio as Moses has done, and he adds Pride as a fourth. And he names the sinning faculties as the five senses, and speech, and sexuality. To these he adds, as an eighth, "The dominant mind," and this mind he names Cain, whom he calls a philosopher, and a symbol of greediness (see page 139). We may be sure that in verses 1, 2 the beast is an imagined symbol of the common gross wickedness of men, incited by Satan, and warring against God. The name Blasphemy only signifies that this wickedness sinned also by speech. What is said

in verses 3, 4, 7, 8 of the universality of this beastliness cannot be said of anything but common gross wickedness.

In verse 3 the strange phrases are a figure of the Hebrew doctrine that sin is a living death. In preceding pages it has been shown that this is a doctrine of which Philo said a great deal, making Cain a symbol of the doctrine (see page 139), and deriving the conception from *Gen. IV, 14, 15*. A few more quotations from Philo will show the Jewish use of Cain as a symbol and confirm the assurance that this is the symbolism which St. John is using in this chapter. (See also pages 306 to 308.)

"Cain, the symbol of wickedness, will not die; for wickedness must always be alive in the mortal race of mankind." *On Fugitives, Ch. 12*.

"The Lord put a mark on Cain, as a sign that no one should kill him, Why? Because, I imagine, wickedness is an evil which can never end, being immortal as to life among us: but with reference to life towards God it is dead, so that the poet's lines, "She is of no mortal race, but an immortal foul disgrace, may well apply to wickedness." *On Fugitives. Ch. 11*.

"God put a mark on Cain that he might never be pitied by anyone, so that he might not die at once, but might pass all his time in dying amid griefs and pains." *On Rewards and Punishments. Ch. 12*.

"Why is a sign put on Cain that no one should kill him? Because, first, the change of the nature of living is one kind of death; second * * * life in the flesh is not life * * * the poet's expression about Scylla, 'That is not a mortal, but an endless woe,' is applicable to a person who lives many years in wickedness: third, God lays down a principle * * * not staying the homicide, but secluding him from the class of rational beings, as one who has been expelled, and turned into the nature of beasts." *Questions and Solutions. I, 76*.

This Scylla, according to ancient fables, had been a beautiful woman, but was changed into a ferocious monster with six heads.

"May we not suppose that this mark was put on Cain to prevent his being slain; as a token that he would never be destroyed? For Moses has never mentioned his death: showing enigmatically that,

like the fabulous monster Scylla, folly is an evil which never entirely perishes, and yet * * * is never free from death * * * As the poet says of Scylla, his is not a mortal, but an endless woe." *On The Worse Plotting Against The Better. Chap. 48.*

Verse 5 and 6 exhibit sin, of which a beast is one symbol, and Cain is another, as exercising a persuasive power, using blasphemy and false doctrine. We, perhaps, might not ascribe such a character to Cain; but the Jews did exactly that, treating as sophistical blasphemy his words in *Gen. IV*, 8 to 13, and Lamech's similar ones in *Gen. IV*, 23, 24. "I (too) have slain a young man for a mark (*molops, welt*) to me."

Philo says, "Cain is evil doctrine." *On the Sacrifices of Abel and Cain. Chapter 2.*

"Every self-lover, by surname Cain, should learn * * * it is of yourself that you have become the murderer." *On The Worse Plotting Against The Better. Chapters 20, 21.*

"You (philosophers) say you have been admirably instructed by your guide and teacher Cain, who advised you to honor the forces that are nearest, rather than that Cause which was far off." *On Cain's Posterity. Chapter 11.*

"Cain determined to build up his doctrine like a city, * * * his houses are his words, devices against truth." *On Cain's Posterity, Chs. 14, 18.*

Verse 5, in the words, "Power was given him to continue forty-two months," symbolizes as three and a half (of years) the presence of The Word of God; and so declares enigmatically the eleventh apocalyptic doctrine, viz., Sin will continue on earth till the end of time." (See page 72.) If these words had occurred in the Old Testament, they might have signified that Messiah on earth, in some middle period of time, would resist sin. If, however, St. John is here still holding his point of view as in eternity before creation, he is, as suggested perhaps in verse 8,

only declaring the general fact that sin is met by the Word of God, who will at last control it.

Verse 10 is to a superficial reader unintelligible, and out of place. It is only intelligible when compared with words of Philo. Cain having been made a symbol of sin, these words may signify the impossibility of the sinners ultimate escape from divine justice. But there is more than this in these words; for they are applicable also to Balaam, whom St. John is going to symbolize as another beast, in this chapter and in others. St. John thus does exactly what is done by Philo; for Philo makes Cain and Balaam identical in character. Balaam (see *Numbers XXII, XXIII, XXIV*) was abhorred by the Jews as a Pseudo-Prophet who sought to seduce and destroy the Hebrews, but himself perished by the sword. (See *Numbers XXXII. 8; Joshua XIII, 22.*)

Verse 11 brings in the sixth doctrine of the Hebrew Apocalyptical System, viz.: False ideas and intellectual rejection of God lead to beastly sin, and are symbolized by a beast, and by Cain and Balaam. St. John more fully presents Balaam as a symbol, in subsequent chapters (see page 306). These ideas are precisely those which Philo puts forth in many passages of several books, some of which are as follows.

He says the soul is in two parts, one rational, and one irrational, and both sin: and they are inseparable, Cain symbolizing one, and Balaam the other.

"Balaam is vain people (*mataios laos*)."
On Cherubim, Chap. X. In the essay *On The Confusion of Tongues, Chap. XXXI.* Philo calls Balaam's words "Base coinage;" and, referring to *Exod. XXI, 14*, says, "If anyone attacks his neighbour, to slay him with guile, thou shalt take him from my altar, that he may die."

"The soothsayer Balaam perished amid the heaps of the wounded,

because he tried to *put the mark of the soothsayer's sophistry* on the divinely inspired prophecies." *On The Change of Scripture Names, Ch. 37.*

"The sophist Balaam was an empty crowd (*mataios ochlos*) of contrary doctrines * * * but it is the nature of sophists to have for enemies their own faculties, * * * Every self-lover, by surname Cain, should learn * * * it is of yourself that you have become the murderer." *On The Worse Plotting Against The Better, Chs. 20, 21.*

In verse 18, St. John tells the name of his beast (or rather *living thing*). The verse is enigmatical to us, but was not at all so then to a Greek. He says that it can be identified by the number of its name. The Jews and Greeks at that time had no numeral figures, or ciphers, except their alphabetical letters. A little later the so-called Indian Ciphers, and the numerals of the Roman Empire, which are our modern numeral figures, were made out of the first ten letters of the Syriac alphabet; but at that time the Greeks used their first nine letters for the digits, and the second nine for the decades, and the last nine for the hundreds. They did not use the zero, nor notation by position, and had not twenty-seven letters in use; but they used three obsolete letters in the places that they had in the Phœnician alphabet.

When a Greek saw a letter, it was a number to him, as much as it was the symbol of a sound. When he saw a word, he knew the number that it made, as soon as he could speak its sound; and he could separate, turn, and combine the letters very rapidly.

The shortest way of writing 666 in Greek, $\chi \xi$ and an obsolete letter like ϕ . χ was like *kh* and stood for 600. ξ was like *ks* and stood for 60. Neither of the three letters was a vowel. No word could be made of them. To make a word having the value 666, a Greek would next divide

the 6 into its integers. This would give him *ae* (1 + 5), *aad* (1 + 1 + 4), etc.; but none of these would yet make a Greek word, or a name of a person. Then he would divide his 60 into *in* (10 + 50); and he would instantly say **Khaien* and *Ekhina*. *Khaien* is the exact Greek equivalent of the Hebrew and Syriac name *Qaiēn*, which is our Cain. *Ekhina* is an old form of the Greek name of the viper, retained in some names, e.g., *Ekhinussa*. The Greek would also see and say *Akhidna*. This is the Asiatic Greek name of the viper. The classical form is *ékhidna*; but † the Greeks of Asia Minor often changed ē ě into ā and ă. In Hebrew or Syriac the word *ekhidna* could not be written without prefixing an initial *a* which blended with the *e*. *Ekhidna* was also the name of a fabulous creature, which was partly a beautiful woman, and partly a serpent.

The viper was the beast, or living thing, which John The Baptist and Jesus (see page 166 and *Matt. III*, 7) used as a symbol of wickedness, when they were preaching the Hebrew Apocalyptic System.

St. John has thus told us very definitely that the beast is a symbol of wickedness, as a viper is also a symbol of the same wickedness, and as Cain is another symbol of the same wickedness. He confirms the supposition that in verses 3 to 10, 12 he is using Cain as a symbol; and the doctrine that he is proclaiming is the simple, but awful, truth, that sin is beastly, and false beliefs lead to Cain-like sin.

Verses 16 and 17 repeat the seventh apocalyptic doctrine, viz., False beliefs lead to gross wickedness. The *mark* is, of course, a reference to Cain's mark.

* It must be understood that the Greek words have one, letter χ where we have to use two letters *kh*. or *ch*.

† See Sophocles' Greek Grammar, page 4; e. g., Doric *piazo* for *piezo*.

This chapter is plainly symbolical, and not prophetic. Its figures cannot be reasonably taken for symbols of any special man, race, kingdom, church or false prophet, unless that one seems by evidence to deserve to be called a Cain or a Balaam.

Because the word *lateinos* makes 666, some have said that 666 is the Roman church. But there was no word *lateinos*. The real Greek word is *latinos*, and its number is 661. *Church* and *language* in Greek require the feminine adjective, *latina*, of which the letters make 392.

JOHN'S CHAPTER XIV.

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Chapter XIV is a symbolical declaration of all the doctrines after the sixth in the Hebrew Apocalyptic System.

First the seventh doctrine is presented in verse 1, by showing The Lamb whose Father is God. The eighth doctrine (immortality) is begun in the first verse, and continued to the end of the chapter. The redeemed souls of all the ages are with The Lamb, and near the throne of God.

In verse 3, the singing of a new song by the redeemed is the beginning of a set of figures which is to be a great feature of the next section, where the redeemed are said to sing the (old) song of Moses (*Exod. XV*) and the Song of The Lamb (*Psalms XXIII*). (See page 276). This is a continuation of the exhibition by St. John of the eighth apocalyptic doctrine. It declares the state of the redeemed rather than any particular time when they rejoice. St. John writes as if seeing, in advance, the saints of all times near the throne of God.

Verse 6 brings forward the ninth apocalyptic doctrine, viz.: The kingdom of God is extended by preaching the gospel; and God's messengers help it. Here it is called *aionion*, which means *from eternity to eternity*.

Verse 6 also brings forward the tenth apocalyptic doctrine, viz., The kingdom includes souls of all races.

Verse 7 introduces the series of four doctrines relating to last things. It brings forward, first, the eleventh doctrine, viz., The judgment will come on sinners sinning to the end of time. The gospel and the warning are uttered by the same voice. The end is in view while sin is raging. It also brings forward the twelfth doctrine, viz., The end will be a Judgment by the Word of God. St. John makes this an occasion to proclaim the essence and the foundation fact of the apocalyptic system, viz., God rules because He was the Creator; and his ends were included in his beginnings.

Verses 8 to 11 bring forward the thirteenth apocalyptic doctrine, viz., The wicked will be punished; and the punishment will be awful as the crater of a volcano.

St. John here enters upon a course of treatment of this great doctrine, which he designs to continue and greatly enlarge in the next section. He turns, for his figures, symbols, and phrases, to the Old Testament, and chiefly to *Isaiah*.

First, in verse 8, he makes Babylon a symbol of wickedness. In the next section he will do this more largely; and he will show clearly that he means ancient Babylon, and not any then present or future city or organization. Babylon was then a ruin; but its history remained; and its character was, to the Jews, a synonym for everything atrocious. It had been, in the book of *Daniel*, the symbol of wickedness, and hostility, and of divine vengeance; and it was the same in whole chapters of *Isaiah*, which were filled with figures of the apocalyptic system. (See page 274.)

The figures in verse 10 are echoes of *Daniel IX*, 27, and *Isaiah XXXIV*, 5-9.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea and upon the people of my curse, to judgment.

6 The sword of the Lord is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the Lord's vengeance, *and* the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

The general conception in verse 10 is the common one in *Enoch*; and like *Enoch's* figures it must be understood as wholly figurative. It must not be understood that the Jews declared a literal hell of fire and brimstone, nor that this is a feature in the Hebrew Apocalyptic System. It is understood as only emblematic of awful retribution for persistent sin.

In verse 14 the figures are drawn from the apocalyptic system. A few quotations will perhaps interest the reader. The Book of *Enoch* says, "I saw the Head of Days, as He sat upon the throne of his glory * * * and at that hour that Son of Man was called near the Lord of the Spirits * * * and before the sun and Zodiac were created, his name was called." (*Chapters XLVII, 3 and XLVIII, 2, 3.*) "Their countenances will be filled with shame before that Son of Man * * * and a sword will dwell in their midst before his face." (*Chapter LXIII, 11.*) "Afterwards there will be nothing destroyed; for The Son of Man has appeared, and sits on the throne of his glory * * * and The Word of that Son of Man will be strong before the Lord of the Spirits." (*Chapter LXIX, 29.*)

St. John, however, draws here chiefly from *Isaiah* as above quoted; and in doing this, he again directs our attention to *Isaiah* as a treasury of the ideas and figures of the apocalyptic system; for verse 20 directs us to *Isaiah LXIII, 1*, which is in effect a continuation of the above quoted *XXXIV, 6*.

ISAIAH LXIII.

1 Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed *is* come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

After the above words, *Isaiah* abruptly cries exultingly the praises of the Lord as Redeemer, and, in effect, proclaims the next and last of the apocalyptic doctrines; and when he has done that, he next (in *verses 11 to 14*) says words which are a direct suggestion of the figures with which St. John introduces his next chapter, and which we find useful in explaining that chapter. (See page 274.)

Verse 14 brings in the fourteenth, and last of the doctrines of the Hebrew apocalyptic system, viz., The eternal bliss of the redeemed; and so indicates the near end of this third section. Sweetly has it comforted the spirit of innumerable millions dying in the faith of Jesus, and supported the aching hearts that have looked on closing graves. "From henceforth!" Forever! No breaks! No sleeps! No wars, temptations, probations or tribulations!

Here St. John mentions "The Spirit," in the same peculiar way that he does at last in *XXII, 17*. It is as if he said, "This is the doctrine of our logic, and of our ancient system of truth, and of our faith, and of our Lord Jesus; and yet we often faint, and question, and doubt. But there is another witness; for the Spirit of God and our Spirits come together; and from him comes light and assur-

nce. The Spirit witnesses, as the blood and water have witnessed, and He witnesses within, when the child of grace rests, in the arms of his Lord."

The last part of this verse may be translated, "Yes! Says the Spirit (His or ours?), While* they shall rest from their pains; for their deeds (in their results) accompany them."

The third section being finished, we turn to its corresponding letter, viz.:

REV. III.

1 And for the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

This letter is very general in its terms; and might be addressed to almost any person who knows the gospel. And yet it has marked correspondence with the third section. This is tabulated on page 22. It emphasizes the demand for righteous deeds, and for repentance, and for faithfulness, and for testimony for God. Its promises are the usual

*The Greek word is *hina* followed by a verb future indicative; and in such constructions it is an adverb.

ones of Christ; but they are the best possible, and the ones that glorify and illumine life on Earth, and that cheer heavy souls in trouble; and that turn human eyes forward with hope when earthly things fail.

THE FOURTH SECTION. IT IS CHAPTER XV TO XIX, 16.

JOHN'S CHAPTER XV.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of the ages.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girdled with golden girdles.

7 And one of the four beasts gave into the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

This section, with the closely connected following one and their correspondent letters, must be classed among the most remarkable and interesting sections of The Bible. By them a door is opened through which a flood of light streams upon the Apocalyptical System and literature, displaying their spirit, their materials, and their methods.

This is because St. John, while adhering here closely to the Apocalyptical System, both in respect to the character and sequence of the principles exhibited, and as to the figures and phrases for their expression, has derived a large part of these ideas and their phrases from *Psalms II, XXIII, XLV, and CX*, and a small section of the *Book of Isaiah*; and by so doing, he has declared the Hebrew Apocalyptical System to be in *Isaiah* and the *Psalms*, and has demanded a recognition of the relation of the *Psalms* and *Isaiah* to the Apocalyptical System of the Hebrews. (See pages 41, 216.)

The section of *Isaiah* from which he draws is *Chapters X to XIV*, It is a remarkable section of "The Prophecies"; and has always been recognized as full of Christian doctrine and phrases; but has been regarded more as specific prophecies against Babylon and Assyria, than as a publication of the great general principles of the Divine Government. In some other book, it might be best to treat of that section of *Isaiah* analytically and consecutively, and to display its apocalyptical character; but here we are studying St. John's Apocalypse, and must explain the features of that in the order of their occurrence. Part of this use of *Isaiah X to XIV* is shown on pages 215, 276.

Before, however, we enter upon our analysis of St. John's fourth section, we should notice that verses that precede *Isaiah X* have definitely intimated that *Isaiah's* section is a declaration of the great apocalyptical principles, e. g.

"Bind thou up the testimony! Seal the law among my disciples! And I will wait for the Lord that hideth his face from the house of Jacob: and I will look for Him. (*VIII, 16.*) * * * The land of Naphtali; but in the latter time hath he made it glorious, Galilee of

the nations. The people that walked in darkness have seen a great light. They that dwelt in the shadow of death, upon them hath the light shined. (IX, 1, 2.) * * * For unto us a child is born: unto us a Son is given. And the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth, even forever." (IX, 6, 7.)

This fourth section of The Apocalypse begins, in XV, 1, with an intimation that the spectacles to be exhibited are those of the final exhibitions of the "Wrath of God" until the judgment of the rebellious sinners. The agents of God are angels. So far the language is like that of *Enoch* (see page 81), and of Jesus (*Matt. XIII, 41*), and of the Apostles. It is also much like the verses above quoted from *Isaiah*.

Then in XV, 2, St. John figures a sea of glass and fire (or redness), on the banks of which the victorious hosts of God celebrate their victory over the beasts, by singing "The Song of Moses and The Song of The Lamb." This is a beautiful conception, and a stirring and exhilarating one; but it was not a new one, nor an actual vision. The conception is an adaptation of *Exodus XV*, in which is described the shore of the Red Sea, and the joy of the Israelites, as they sang the Psalms of Moses and of the Lamb. The words of XV, 3, 4, are paraphrases of parts of *Exod. XV* and *Isaiah XII*.

The whole conception is common in the books of Philo; and he presents it in such ways as intimate strongly that it was one that was common and familiar to his Jewish readers. He many times refers to *Exod. XV* as symbolizing the triumphs of God and his Son (The Word), and his

people, over wickedness,* which like St. John here, he figures as horses and riders, which he says are The Four Chief Passions of men.

When Philo refers to *Exod. XV* as such a triumph, he always mentions also either *Psalms XXIII*, or the "Waters of Marah" (*Ex. XV, 23*), which were visited by the Hebrews immediately after they passed across the Red Sea. He shows very plainly that, in Philo's time, the Hebrews associated *Psalms XXIII* with the "Song of Moses," and probably called it "The Song of the Lamb."

When, with this guidance, we read *Psalms XXIII*, it shows close adaptation to such a connection with the Song of Moses; for it is the song of a soul that trusts God as a Shepherd, and that does not fear, and that has been led "Over waters at rest" (not "Beside still waters") and "Through the valley of the shadow of death," and that has had "The Rod of God" stretched out for him, and that has his cup filled. Philo shows further how these things were connected in Hebrew minds; for he intimates that they conceived Moses as a Shepherd, with the rod of a shepherd, acting for, and representing, The Word of God, God's Son, who is the Great Shepherd. The chief passage in which Philo does this is much too extended for full quotation here, but we may quote some sentences.

"The poets have called kings The Shepherds of the people; but the Law Giver (Moses) gives this title to the wise people, who are the only real kings, * * * And it is said, Moses was the shepherd of the sheep of Jethro. And this one himself prays that the flock may not be left without a shepherd; meaning, by the flock, the parts of a soul." *On Noah's Agriculture, I, 10.*

"This shepherd service is also attributed to God: for the Psalmist says, The Lord is my shepherd * * * for God governs like a

**On Noah's Agriculture, I, 12 to 25; On the Allegories of The Sacred Laws, II, 25; On Dreams, I, 41, 42; On the World, VII.*

shepherd * * * appointing, as their immediate superintendent, his own Word, his Firstborn Son.*

"Since the matter before us now is the rational and irrational powers of the soul * * * therefore the mind, the ruler of the flock of the soul, when it takes the law of nature as its guide, governs consistently and vigorously."†

"The horses are appetites and passions * * * and the rider is the mind * * * We must neglect anger and desire, and all the passions and the whole company of reasonings which are mounted upon the passions as upon horses * * * The divine army is the virtues, the champions of souls that love God, whom it becomes, when they see the adversary defeated, to sing a beautiful and befitting hymn to God who giveth the victory and the glorious triumph, * * * And it is as follows. Let us sing unto the Lord; for he hath been glorified gloriously! The horse and his rider hath he thrown into the sea."‡

The words "Rod and Staff," in *Psalm XXIII*, are also a most significant part of the evidences that, in Hebrew Apocalyptical Literature, and *Isaiah X* to *XIV*, and again in the fourth section of the Apocalypse, 'The Twenty-third Psalm is connected with The Song of Moses. But, as that fact respecting the rod is quite fully exhibited in another connection, on page 292, it must be passed by here. The place and importance of the conception of The Word of God as a shepherd has been shown on page 55.

While, however, St. John's words in *Rev. XV*, 1 to 4 are ultimately derived from *Exod. XV*, and are like Philo's conceptions and phrases, they are introduced by St. John as a part of his use of *Isaiah XI* to *XIV*; for although *Isaiah* does not exactly quote *Exod. XV*, the twelfth chapter of *Isaiah* is a condensed iteration of the spirit, tenor, and phrases of "The Song of Moses," and it is preceded (in *XI*, 15) by the words "The Lord shall utterly

*On Noah's Agriculture, I, 12. †Same I, 14.

‡On Noah's Agriculture, I, 15, 16.

destroy the tongue (where the Hebrews crossed) of the Egyptian Sea * * * and make men go over dryshod. And there shall be a highway * * * as it was to Israel in the day that he came up out of the land of Egypt."

Isaiah XI to *XIV*, does not mention *Psalms XXIII*; but that the author of *Isaiah* did regard Moses as a Shepherd, under The Lord, the Chief Shepherd, is shown by *Is. LXIII, 11, 12*.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his Holy spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

These words certainly seem to show that some of the conceptions of the author of *Isaiah XI* to *XIV* were much like those of Philo; and also seem to show that St. John, in naming "The Song of the Lamb," meant *Psalms XXIII*, and held conceptions similar to those of *Isaiah* and Philo, and meant to publish them. The same purpose is shown by St. John, in what he says of "The Rod," in this section of the Apocalypse (*Rev. XIX, 15*), and its correspondent letter (*Rev. II, 27*); and which he derives from *Isaiah XI, 4*; but which is inherent in *Ex. XIV, 26, 27*; *XV, 6, 12*; for the Rod is a shepherd's rod, and Messiah's ruling with the rod, in *Rev. XIX*, is a shepherd's ruling (see page 292), although to enemies it is an instrument of destruction.

This figure with which St. John begins the fourth section of The Apocalypse is not introduced at random, nor merely for the purpose of referring to *Isaiah* and *The Psalms*, and exalting the ancient Scriptures. In accordance with his whole plan of composition, and with the orderly

sequence of the apocalyptic doctrines, he had here the proper place for the exhibition of the eighth apocalyptic doctrine (see page 72), and just that this figurative conception is. It is the saints in heaven who rejoice, and praise The Saviour; and the figure of "The Song of Moses and The Song of The Lamb" after a salvation and a triumph, has here the same significance and importance that are figured in *VI*, 9, as "Souls under the altar," and in *IV*, 4; *V*, 9, by Elders praising, and in *XX*, by the saints in "The Millennium."

This fourth section of the Apocalypse is chiefly a display of the last half of the Hebrew Apocalyptic System. As to the preceding doctrines of that system, St. John suggests them by mere mention of "The Lord God Almighty," his works, ways, power, glory, wrath, and his everlasting life, and by mention of "The Lamb," the testimony, the temple, the seven angels, and the beast.

JOHN'S CHAPTER XVI.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out of the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Evēn so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Chapter XVI is a figurative display of the middle doctrines of the Hebrew Apocalyptic System. The announcement, made in XVI, that the wrath of God was coming in seven last plagues, is here expanded into great descriptions of divine power.

St. John's conceptions and figures in this chapter seem to be suggested by the selected section of *Isaiah*. *Isaiah* X, 22, says, "A consummation is determined, pouring out righteousness; for a consummation, and that determined, shall the Lord Jehovah of Hosts make in the midst of all the Earth." *Daniel* IX, 27, is closely similar,* saying, "Even unto the consummation and that determined shall wrath be poured on the desolator." The selected section of *Isaiah* (X to XIV) makes Babylon and Egypt symbols of God's judgments. St. John uses it as a suggestion of symbols of God's decrees and acts against sin; and in doing this he remembers the plagues in Egypt; and, on that basis he constructs a figure of seven last plagues visited on universal wickedness.

Verse 15 seems not to belong here. Its first sentence is taken from *Rev. III*, 3; and the rest of it would be natural and congruous as a continuation of that sentence and before verses 4 and 5. (See pages 22 and 272.) It has the appearance of a marginal interpolation, written originally by a writer who has in his mind what Jesus said in *Matt. XXIV*, 1 to 27 about his second coming, and about "The desolation spoken of by Daniel," and about not returning (*XXIV*, 18) from the field for clothes; and who also wrote, or knew, of the letter to Sardis in *Rev. III*.

And yet it is in line with the most of the other verses,

*The Hebrew, however, does not say "Wrath shall be poured out," but "Desolations decreed are put"; and the Septuagint Greek version says, "A consummation (*suntéleia*) shall be given."

in a way; for verse 10 brings in the sixth apocalyptic doctrine; and verses 11 to 14 bring in the seventh doctrine; and verse 14 brings in the twelfth doctrine (see page 72); and now this fifteenth verse brings in at once the eighth, the eleventh, and the fourteenth. However, St. John did not plan for this to be the place for these doctrines, which he delays for *Chapter XIX*.

Verses 14 to 21 exhibit the eleventh apocalyptic doctrine, viz.: The rage and war of wicked men against God will continue till the final overthrow at the Judgment Day. St. John for a figure of the defeat of the wicked, and their consequent lamentation, uses the history of Mageddon, a ravine and hill on the southern edge of the plain of Esdraelon. Here Joshua once killed a heathen king (*Josh. XII, 21*); here Sisera, the Canaanite, was defeated and killed (*Judges IV, 16; V, 19*); and here Josiah, King of Judah, was killed, and of this event it was said, "All Judah and Israel mourned for Josiah * * * and all the singing men and women spoke of Josiah in their lamentations unto this day" (*II Chron. XXXV, 24*): and Zechariah wrote (*XII, 11*), "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. This figure also is connected with the selected section of *Isaiah*; for although the Hebrew and English texts say in *Isaiah X, 29*, "Migron," the Syriac and the Greek texts say "He shall come to Mageddon."

This whole chapter in general significance and very many of its features is quite a close copy of Chapter VI.

Verse 19 mentions Babylon as one of the symbols of gross wickedness. There can be no real doubt that St. John uses the name Babylon literally, as in *XIV, 8* (see page 269). It comes to him from the selected section of *Isaiah*, where it fills Chapters *XIII, XIV*; and it so impres-

ses St. John that he is going to expand the symbolism of Babylon through two and a half more chapters and the corresponding letter.

The last part of this chapter portrays the last part of the war with sin, preceding the coming of the Judgment Day.

JOHN'S CHAPTER XVII

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me. Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the

other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

JOHN'S CHAPTER XVIII.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and

wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

JOHN'S CHAPTER XIX.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

Chapters XVII, XVIII, and XIX continue the exhibition of the Hebrew Apocalyptic System, and particularly the fifth, sixth, and eleventh doctrines of it. The chief symbol used, like those of the preceding two chapters, is drawn from *Isaiah X* to *XIV*, being Babylon. St. John by

figuring Babylon as a wanton woman, and repeating the figure of sin as the beast of Chapter XIII, makes strong figures of the nature of sin, its universality, its ruinous effects, and its punishment. Babylon as a wanton woman, a symbol of sin, is a figure used in *II Esdras XV*, 46, 47.

In XVII, 8 to 14, the seven heads and ten horns of the beast must be recognized as the same symbols, of the many kinds of wickedness, that occur in *Dan. VII* and *Rev. XII*, 3. (See pages 65, 139, 255.) The words *mountains, kings, coming, are fallen, is not yet come, receiving power*, are simply the allegorical devices for introducing the numbers five, six, seven, eight and ten, and so classifying sins as five in one group, eight in another, and ten in another, as Philo did.*

The words in XVII, 8, "The beast was and is not," etc., and the words in XVII, 11, "He is the eighth and is of the seven," are simply allegorical ways of saying that Cain is a symbol of the kinds of sin, and that sin is a living death. This is evident when we compare these phases with those of XIII, 3, 12, 14, as explained on page 261, and with certain paragraphs of Philo, who in his essays on *Cain's Posterity*, and *On The Worse Plotting Against the Better*, says much about Cain as a symbol, and of five, seven, eight and ten as symbols of wickedness. Some paragraphs have been quoted on pages 139 and 261.]

Commenting on *Gen. IV*, 15, Philo says, "As our soul consists of eight portions, being commonly divided into its rational and irrational individuality, and this last into seven subordinate parts, viz., the five senses and speech and sexuality, these seven parts are among

*To the quotations from Philo to illustrate this use of symbols, we may add, "Five is the number appropriated to the senses." *On Noah's Plantation, Chapter 32*.

He says more of the same kind in *Questions and Solutions, I*, 58 to 77.

the causes of wickedness: on which account they fall under judgment. But the death of the principal and dominant part of man, the mind, is the wickedness that is in it. Whoever, therefore, slays his mind, mingling in it folly and insensibility, will paralyze (or dissolve) also the seven irrational parts." (*Questions and Solutions*, I, 75.)

"The irrational part of the soul is divided into seven parts, the senses, the faculty of speech, and sexuality. If, therefore, anyone were to slay the eighth, that is to say Cain, the Ruler of them all, he would paralyze (or dissolve) all the seven. (*The Worse Plotting Against The Better*, 46.)

The use of the name Babylon as a symbol of sin and enmity to God was suited to appeal strongly to all Hebrew minds. It brought up the memory of the captivity and of the desolation of the temple. It was inwrought in the apocalyptic figures of the Book of Daniel, and was a large feature in *Isaiah*. But, as used by St. John in this section of *The Apocalypse*, it appeals to, and may arouse, every soul, when the whole conception is appreciated.

Beginning in XV, 2, with a view of a rejoicing over the notable escape from one mighty embodiment of the ruinous power of the beast sin, this section goes on to display, in symbols, the perpetual danger of man, who has in himself so many weaknesses, passions, and sinning faculties, and who is tempted and captured by luxury and vice, and leads a life that is a moral death, while he violates all the commandments of God.

In XVII, 14, the peculiar phrases and figures are elements of the common Apocalyptic System; but here they are part of what St. John derives from *Isaiah* X to XIV, and *Exod.* XV. Common to all of these is the representation of The Word of God as leader of his victorious armies, against whom wicked men wage war. The name Lord of Lords and King of Kings in verse 14 seems to have a ref-

erence to *Exod.* XV, 18, to which Philo often refers, translating the verse, "The Lord is King of the ages."

Chapter XIX, 6 to 15 is an exhibition of the last few apocalyptic doctrines, viz., the triumph of the personal Word of God. The text is as follows:

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Many of the figures and phrases are suggestions from the selected section of *Isaiah* (X to XIV), and from other chapters of *Isaiah*, and from the four *Psalms* (II, XXIII, XLV and CX) which have been mentioned on page 37 as

being full of ideas and figures of the Hebrew Apocalyphtical System.

In verses 7, 8 and 9, the bliss of the saints with Christ is figured as a marriage of The Lamb. We know that this conception was common in the apocalyphtical books, for it is a subject in *Psalms XLV*, which also mentions the Throne, the Rider, the Sword, the King's Enemies, and the Everlasting Name. It is common in other chapters of *Isaiah*,* to which St. John's words in verse 8 seem to refer.

Veress 10 to 15 are an exhibition of the Saviour as The Word of God, with the added declaration that he is Jesus. St. John multiplies phrases and figures to declare the greatness, the power, the offices, the glory and the assured triumph of him who is The Lamb of God (*in Chap. XVII, 14*) and Lord of Lords and King of Kings, and also (*in Chap. XIX, 13 to 16*) is The Word of God and Lord of Lords and King of Kings. The descriptive figures are derived from the Hebrew Apocalyphtical Literature. He is called Faithful and True." "His eyes were as a flame." This is from *Rev. I, 14*, and has been explained on pages 43 to 46, 150, and 194 to 197. "Out of his mouth goeth a sharp sword." This also is from *Rev. I, 16*, and has been explained on pages 45 and 197. He utters "The true sayings of God." His "Testimony is the Spirit of prophecy."

But while St. John has drawn these ideas and phrases from the Hebrew Apocalyphtical Literature, he has found them, and teaches us to find them, in *Isaiah XI to XIV*. The phrase "Spirit of Prophecy" (in verse 10) is the essence of *Is. XI, 2*, "The Spirit of the Lord shall rest upon him: the Spirit of wisdom and understanding: the Spirit of counsel and might: the Spirit of knowledge and of the fear of the Lord." The phrases that describe The Word

**LIV, 5; LXI, 10; LXII, 5.*

of God (in verses 13 to 15) have almost a counterpart in *Is. XI*, 4. "He shall smite the earth with the rod of his mouth: and with the breath of his lips shall he slay the wicked." Here the Septuagint Greek version says, "With the *word* of his mouth." "Rod of his mouth," and "Sword of his mouth" are symbolical figures for "The Word of God."

The great and mysterious Name of God is brought forward in verse 12. "He had a name that no man knew but he himself." This great name is a feature of the Hebrew Apocalyptical Literature. *Enoch LXIX*, 14, etc., says that the wicked angels asked Michael to "Show them the secret name." Philo has much to say about God's mysterious Name. He says that one name of God "Has not yet reached God's creatures." (*On Who Is Heir of Divine Things?* (Ch. 35.)

The great name of God is again introduced in verse 16; but that verse is the beginning of the fifth section, to which the third letter matches, and a discussion of it is therefore made in that connection on page 302.

There is surely a reference to something common in the apocalyptical literature in St. John's connecting the figure of the Lamb's marriage (verse 7) with the great names of The Word of God; for in *Isaiah LIV*, 5, these ideas are connected, viz.: "Thy Maker is thine husband. Jehovah of Hosts is his name, and The Redeemer, The Holy One of Israel. The God of the whole earth shall he be named."

This great name of God also is a suggestion from the selected section of *Isaiah*, which says (*XII*, 2, 4), "Praise Jehovah! Call upon his name! Make mention that his name is (or may be) exalted." This also is a reference to *Exod. XV*, 3, which says, "Jehovah is his name." The

great name is also one of the many apocalyptic features in *Psalms XLV*. It is a great feature* in the writings of Philo, where it is a part of the halo with which the person of The Word of God is invested, and is mentioned in connection with The Oath of God.

In verse 11, the representation of the Word of God as a Judge is one of the chief elements of the Hebrew Apocalyptic System; but here it is taken from *Isaiah XI, 2, 4*. "With righteousness shall he judge the poor, and convict with equity."

In verse 13, the words, "He was clothed with a vesture dipped in blood, seem to refer to the conception in verse 15, He treadeth the winepress of the fierceness of the wrath of Almighty God, and both of these verses express ideas derived from *Isaiah XIII* and *XIV*.

In verses 13 and 14, the representation of the Word of God as the leader of God's armies is another of the features derived from *Isaiah XI* and *Exod. XV*. It is a chief feature of the Hebrew Apocalyptic System, and is common in *Enoch*.

In verse 15, the phrase, "He shall rule them with a rod of iron," which is repeated in the corresponding letter (page 299), is derived from *Exod. XV.*, *Psalms II* and *XXIII*, and *Isaiah X, XI*. The word translated "Shall rule" is *poimaneî* and means "Shall shepherdize." When the Hebrews passed the Red Sea, "Moses stretched out his hand over the sea" (*Ex. XIV, 21, 26, 27*), holding "The Rod of God," as at the battle with the Amalekites (*Ex. XVII, 9, 12*). It was a shepherd's rod, and hence the apocalyptic writers often speak of Moses as a Shepherd

*E. g., Philo says, "We must be content with knowing his name, which is The Word, The Interpreter: for to us, imperfect beings, that must be God." *On The Allegories of The Sacred Laws, III, 73*.

under God. It was an idea which inspired an exalted enthusiasm in Hebrew minds. It is a large element in that section of *Isaiah* from which St. John is here taking figures. *Isaiah* X, 26 refers to *Ex. XVII*, 9 to 12, just above mentioned, and says,

"Jehovah of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Horeb. And his rod shall be over sea; and he shall lift it after the manner of Egypt." *Isaiah* also says, "He shall smite the earth with the rod of his mouth." (*YI*, 4.) and "This is the hand that is stretched out upon all nations * * * And his hand is stretched out" (*XIV*, 26, 27.)

The conceptions, and the figures which St. John and *Isaiah* X to XIV connect together, have the appearance of being elements of some common apocalyptical literature in which the Judgment Day of God is typified in the overthrow of the Egyptians and the destruction of Babylon.

Isaiah XIII, 9, 13 says, "The day of Jehovah cometh: cruel, with wrath and fierce anger." *Isaiah* XIV, 21, 22. says, "Prepare ye slaughter for his children * * * I will rise up against them, saith Jehovah of Hosts, and will cut off from Babylon name and remnant, and son and grandson. I will sweep it with the besom of destruction." *Isaiah* LXIII brings together precisely these figures that are used by St. John in *Rev. XIX*; e. g., "Who is this that cometh from Edom with dyed garments * * * I have trodden the winepress alone * * * their lifeblood is sprinkled on my garments * * * I trod down the people in mine anger * * * He remembered the days of old, Moses and his people. Where is he that brought them up out of the sea, Shepherd of his flock? Where is he that caused his glorious arm to go at the right hand of Moses? that divided the water before them to make himself an everlasting name?"

This middle section of The Apocalypse closes with *XIX*, 15.

The foregoing exposition of it has displayed it as something very different from the idea of it that has been

prevalent; yet it brings us to a recognition that it is among the grandest sections of the Bible, and unapproached in all other literature of the world. It now stands before us not as a prediction of some special form of wickedness, nor as a prediction of Divine vengeance on a single sinner, or a few sinners or organizations of sinners, but as a display of the eternally ordained principles and methods of the dealing of the Creator with sin.

It marshalls the symbols of the knowledge, the will, and the power of God. It depicts the arrays of wicked men in the hands of God, under forms that induce our enthusiasm in the triumph of The Word, but equally appeal to our sympathy and pity for the wrecking that is failure, misery, and despair for hosts of souls, and ends in horrors, blood, and agonies for the present and the future of the wicked.

It depicts, with matchless grandeur and power, the salvation by The Word of God, The Lord. It shows the gospel of salvation portrayed in the Scripture that so many centuries ago was the light and joy of the souls led and lightened by the Divine Spirit. It unifies widely separated portions of the Book of God, and shows wisdom, and finish, and order, in *Isaiah*, that chief book of the Prophets, which has always been the treasure and delight of souls that hope in God, but has seemed, and been declared by critics, the most mystical, disjointed, fragmentary and indefensible of the Biblical Books.

The fourth section having ended at *XIX, 15*, we must now compare and study the letter that is mated with it, the fourth of the seven letters. It is as follows:

REV. II.

18 And for the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers even as I received of my Father.

28 And I will give him the morning star.

This letter exhibits strongly all the chief general characteristics of the seven letters. In itself, it is wholly a reiteration of ideas and symbols of the Hebrew Apocalyptic System. It corresponds closely with features of the section to which it is mated, and it also corresponds with the portion of *Isaiah* from which that section of the apocalypse derives so much. Indeed it is only by help from *Isaiah* that we can understand the last verse of the letter. While it is thus Hebraic and antique, it is Christianized by its first verse, which, in describing the speaker

as The Son of God, adds other features of his description which are the same as of Jesus and The Son of Man, in *Rev. I, 14, 15*, and the same as of The Word of God in *Rev. XIX, 12*. By the triple mention of "His eyes as a flame," the three scattered parts of Scripture are bound together. Part of the description of The Word of God in verse 18 is taken from *Daniel X, 6*.

This letter really seems to have little or no special adaptation to the church in Thyatira or any other church. It seems to be mainly a section-marker; and it is chiefly a reiteration of the symbolism of wickedness which is like a seductive woman, and which the Good Shepherd will eventually prevent from destroying his flock.

Verse 19 mentions those virtues which, in contrast with the vices of sin, will be rewarded. The peculiar phrase about "Last and First" suggests the apocalyptic doctrine that both sin and righteousness will continue and increase until the "End of the world," or the "Consummation of Time" (*suntéleia kairotú*), which the words of *Isaiah X, 22* (see page 281) had predicted.

Verse 20, in saying "Thou sufferest that woman Jezebel," implies no special act or fault of *the church*. The described sin *existed*, and St. John denounced it, as the prophets had already done. The word (*apheis*), translated *Sufferest*, is a very mild term that indeed implies no act. The false doctrine was in the community symbolized as "The Church of Thyatira," but was not among the Christians.

Verse 23, in saying I will kill her children, reiterates the strong phrases of *Isaiah XIII, 16*, and *XIV, 21, 22*.

"Their children also shall be dashed to pieces before their eyes. Prepare slaughter for his children for the iniquity of their fathers. For I will rise up against them, saith the Lord of Hosts; and cut off from Babylon the name and remnant, and son and nephew." The

same figure of destruction of Babylon's children is used in *II Esdras XV, 57; XVI, 2*.

In verse 23, the sentence, "I am he who searches the reins and the hearts," brings forward the speaker as both God and The Word of God; for the phrase comes out of very old Scripture, where God is spoken of as the Searcher, viz.:—

Psalm VII, 9. The Righteous God trieth the heart and the reins.

I Chron. XXVIII, 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

Jer. XI, 20. O Lord of Hosts that triest the reins and the heart.

Jer. XVII, 10. I, the Lord, search the heart. I try the reins.

Jer. XX, 12. O Lord of Hosts that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them.

Prov. XVII. 3. The Lord trieth the hearts.

But St. John, in this letter, presents the Searcher as God's Son and Word; and, in doing this, gives a striking illustration of the general manner of composing this apocalypse, and a striking confirmation of the correctness of our analysis and exposition of it. Using, as he does in all this section, *Isaiah XI to XIV*, as the basis of his phrases about The Word of God as a conqueror and destroyer, he finds in *Isaiah XI, 2 to 5* these words:

'The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel, and might, the spirit of knowledge, and of the fear of the Lord * * * and he shall judge the poor with righteousness, and reprove with equity * * * and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins'

This conception that "The Word of God," acting as the Spirit of God, searches souls of men, and judges and convicts them, is a great feature in the Hebrew Apocalyptic System, and is a large element in its literature. This has been

partly shown on pages 51 and 56. To what has there been said, we may add that it is a doctrine that vitalizes Hebrew theology and Christianity. It is a part of the doctrine about the Paraklete Convicter, as has been shown on pages 56 to 59. It is one of the elements of the divine psychology which compelled Jews to formulate the Hebrew Apocalyptic System. It underlies *I Sam. XVI*, 7, "The Lord seeth not as a man * * * but the Lord looketh on the heart," and *I Kings VIII*, 39, "Thou only knowest the hearts of all the children of men." And it stands out as a great feature in Christianity in what Jesus says of The Paraklete (*John XIV*, 16, 26; *XV*, 26; *XVI*, 7); and in St. Paul's great apocalyptic chapter, *Romans VIII*, (verse 27); and in *Hebrews IV*, 12, "The Word of God is living and active, and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, and living to discern the thoughts and intents of the heart. * * * * All things are naked and laid open before him." Also, in *II Esdras XV*, 62 the figure of a searching spirit occurs.

Verse 24 is an address to those persons who are contrasted to the adherents of Babylon. In this verse also, St. John is influenced by the selected passage from Isaiah, in which Chapter *XIII* describes the wickedness and destiny of Babylon. The phrase, "I will put on you no other burden," is apparently a part of the figures in Isaiah, or of those which that section of *Isaiah* draws from *Exod. XV*: for *Exod. XV*, 26 says, "I will put none of these plagues on thee which I have brought on the Egyptians." St. John is here again referring to the symbolism which, in Chapter *XVI*, figures seven plagues comparable to those of Egypt. A very similar mention of the plagues, in a similar line of symbolical figures, is made in *II Esdras*, *XV*, 5 to 11, 27, 37, 59; *XVI*, 5, 8, 14, 37.

Verse 25 seems to mean "Hold what, of righteousness, truth, faith and victory you have," or of works, as in the next verse.

Verse 27 promises "Rule with a rod of Iron." It is used here as a section marker, being derived from *XIX, 15* (see page 292). This also comes to St. John from *Isaiah XI 4, 15*. "He shall smite the earth with the rod of his mouth, * * * He shall shake his hand (holding the rod) over the river, and make men go over dryshod." It comes to him also out of *Psalms II* and *CX*, which contain so many of the elements of this section. (See page 37.)

The last promise in this letter is the gift of "The Morning Star." This also comes from *Isaiah*. St. John uses the name again in *Rev. XXII, 16*, where he associates it with "The Root of David" which is a phrase from *Is. XIV*, where there is first a promise of an Ensign for God's people, and then a promise that Babylon, which "Exalted her throne above the stars of God" (*Is. XIV, 14*) and called herself "The Morning Star" should be cast from her place. The promise is that the deceptive and ruinous reign of Babylon shall give place to the heavenly ensign of The Messiah, who shall be a Jew. Perhaps St. John had this same idea in his mind when in *Rev. V, 5* (see page 215), he called The Lamb, "The Root of David," and "The Lion of the tribe of Judah"; for the lion was the device of the ensign of Judah, and it was derived from the ancient association of the Zodiacal constellation Leo (The Lion), with the tribe of Judah, as is shown in *Gen. XLIX, 9, 10*. Perhaps the star Regulus in that constellation was sometimes called The Morning Star.

Here again, however, appears a connection with that *Psalms CX* which contains so much that is apocalyptic. In *Psalms CX, 3*, where the English version says, "Thou hast

the dew of thy youth," the Septuagint Greek says, "I begat thee before the morning star." The morning star as a symbol evidently had a place in the groups of apocalyptic figures that are set forth in four *Psalms*, *Isaiah X* to *XIV*, *Hebrews I*, and *Rev. XV* to *XIX*.

The direction in verse 24 to persons in Thyatira can only be understood after the name Nikolaitans is understood. This is explained on pages 306, etc. Here "That Woman Jezebel" is plainly False Doctrine, and especially the then prevalent Gnosticism. St. John is denouncing, not the church, but Gnosticism. The message of the Spirit is directed to those who do not have (i. e. hold) the doctrines of Gnosticism. They are bidden to hold what good they have. The phrase, "Have not, as they say, known the depths of Satan," might be rendered, "Have not, as men say, *gnosed*, i. e., intellectually accepted, the deep things of Satan."

THE FIFTH SECTION. IT IS CHAPTERS XV TO XVIII AND XIX, 16 TO 23.

St. John had included so much in *Chapters XV* to *XIX* that he was not satisfied to match them to a single letter. He therefore made *Chapter XIX* in two parts; and mated with them the fourth and third letters. The body of the *Chapters XV* to *XVIII* deals with the symbolisms of sin as beasts, a false (or pseudo) prophet, and a luxurious city. *Chapter XIX* separates these; and one part deals with the wickedness of the city, and the other deals with the sin that is beastly, and the sin that comes from wrong beliefs.

The text of the fifth section is therefore *Chapters XV* to *XVIII*, and also *XIX*, 16 to 21, as follows:

REV. XIX.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all of the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

This section exhibits the last of the Hebrew Apocalyptical Doctrines, the last judgment of the wicked. The Judge and Conqueror is He who has been described as having a sharp sword proceeding out of his mouth, which is a symbol of "The Word of God" in XIX 13, 15, as explained on page 197. In accordance with the habits of the apocalyptical writers, he is also called by the interchangeable name "The Lamb of God." (See page 59.)

Verse 16 exhibits "The Word of God" with the names "King of Kings and Lord of Lords." In XVII, 14, he has been called "The Lamb of God" with these same names. The greatness of the names of The Creator is a great feature in all apocalyptical literature. It was

brought forward in *Rev. III, 12*, and has been somewhat noticed on pages 241, 291.

Of course, almost all, if not all, names of God must be mere titles, or descriptive; and as such the Hebrews regarded them; and as such they made and multiplied them. Both in the Bible and in other books, these descriptive titles are numerous and varied. But the Hebrews had a feeling that God had a name, a distinctive personal name, inseparable from Himself, and holy; a name standing for Him only. They understood the divine teaching to approve this idea, and to have instituted it for them in *Exod. III, 14*, where it said that God named Himself "I am that I am." But they never used that name, and rather regarded it as indicating that God made his name a secret. They turned to other verses of *Exod. III* and *VI* for the names of the Creator. In *III, 6, 15*, God said, "I am Elohim of Abraham, Isaac, and Jacob." In *VI, 3*, he said, "I appeared to Abraham, Isaac, and Jacob as El Shaddai," or, as perhaps we should translate the verse, "I was seen Abraham's Elohim, Isaac's Elohim, Jacob's Elohim, El Mighty; and, as to my name, Jahoh, I was not known to them." In *III, 15*, Moses received, as names of The Creator, "Elohim" and "Jahoh Elohim," with the declaration, "This is my name forever; and this is my memorial unto all generations." Then the writer of The Pentateuch seems to have inserted, or substituted, the names Jahoh, and Jahoh Elohim, in the chapters of *Genesis*.

But, having the name Jahoh, the Hebrews revered it too much to speak it. Instead, in reading where it was written, they said Elohim, or Adonai, which means Lord. Hence, although the Hebrew Old Testament has the name Jahoh thousands of times, it is, wherever possible, trans-

lated in Greek, Syriac, English, and other languages, by words that mean Lord. Thus all peoples avoid giving a name to the Creator, and substitute a title. Of course it is understood that El and God are generic, and not personal, names.

The Hebrews found, in *Deuteronomy X*, that Moses gave them, as from God Himself, the descriptive titles "God of Gods, and Lord of Lords." These were given them in close association with the placing in the Ark of Testimony of two stones inscribed with the ten commandments, and with the name Jahoh eight or nine times. But these new titles never became common in Jewish literature; and seem to have been invested with almost as much reverence as the name Jahoh. Their use here (*XIX, 16*) is equivalent to saying, The Word and Lamb of God is Jahoh, or Jehovah.

This exaltation of the name of God in *XIX, 16*, is however another of the suggestions which St. John has adopted from *Isaiah X* to *XIV*, and *Exodus XV*. The Hebrew text of *Exodus XV, 2* says "Jah is my strength and song." *Isaiah XII, 2* turns this into "Jah Jahoh (or Jehovah) is my strength and song," and this is one of the very few places in which Jehovah occurs in our English Bibles. Perhaps he finds a suggestion there of the name Lord of Lords also; for *Exod. XV, 18* says, "Jehovah shall be King unto eternity and forever." In Philo's day this had become, in Greek phrase, "King of the ages" (*aiônôn*, eternities or worlds). In *Isaiah XII, 4*, it is represented by the words "Praise Jehovah! Call upon his name! Make mention, that his name be (or is) exalted!"

The "Song of Moses" is all of a character to exalt the name Jehovah, and to impress the reader with the thought that this is its great design. The name is repeated thirteen

times. Among these are the following, "I will exalt him. Jehovah is his name." "Jehovah is my God." "Who is like Thee, Jehovah, among the Gods?"

As said above, the title "King of Kings and Lord of Lords" does not appear much in the Old Testament or the Apocalyptical Literature. Philo refers to it only three times, and turns it into, "Lord (Kurios) King of Gods." And yet *Daniel II*, 47, putting it into the mouth of a heathen King of Babylon, who also calls him "Revealer of Secrets," seems to indicate that it was a fixed item of some well-known part of the Hebrew Apocalyptical System, as a title of "The Word of God."

In verses 17 and 18, St. John introduces a new figure. For this, he has gone to another section of the Hebrew Bible; and by so doing he has called attention to the fact that the Book of *Ezekiel* contains many elements of the Apocalyptical System, and gives much evidence of having been written with direct relation to that system.

For the figures of *Rev. XIX*, 17, 18, St. John has gone to *Ezek. XXXIX*, 17, 18, 19, a section which deals chiefly with Gog and Magog, which is a figure which St. John is about to use in *Rev. XX*. These verses say,

EZEKIEL XXXIX

17 And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

The same idea was evidently common to *Enoch* and the Apocalyptical Literature.

Verse 20 exhibits the last Hebrew Apocalyptical Doctrine, the final punishment of the wicked. These are specialized as in this section (regarded as beginning with *Chapter XV*), as "The Beast" and "The Pseudo Prophet."

The symbol of The Beast, an emblem of all gross wickedness has been sufficiently explained in preceding pages. The symbol of The Pseudo-Prophet has also been somewhat explained (see page 263), but St. John's repetition of the symbols makes further explanation desirable.

The ruinous nature and effects of false doctrines and ideas is made the sixth item in the system of Hebrew Apocalyptical Doctrines. It seems to have come into the system both naturally, because of its importance, and specially, because Cain and Balaam, as types of ruinous opinions, occupied a large and most important place in the attention and sentiments of the Hebrews. At the Christian era this fact had become intense, because of the peculiar condition of the philosophies of the day.

Greek philosophy, as to its forms and methods, had divided into two schools or classes of adherents; of which classes the one believed human reason capable of sure knowledge of first principles of truth; and the other was skeptical and agnostic. Greek philosophy was also divided into two great classes in respect to moral science and principles; one class cherishing the lofty and pure doctrines of Plato, and the other reverencing no moral law, and respecting no restraints. Cicero's *Disputations* and *De Natura Deorum* are perhaps the best example of the former, and the Cæsarian depravity displays the latter. The best class was either produced by Hebrew influence, or greatly benefited by it.

Hebrew philosophy was also divided into two great classes, of which the one, of which Philo is a type, reasoned out a philosophy of faith, and assurance of first principles, and moral law, and divine authority, founded on human likeness to God, and on a reasonable doctrine of mind and spirit. The other class cherished the ancient doctrines, and the prophecies, as traditions, but neglected the rational defense of them, and consequently held an immense number of diverse opinions, many of which were wise and excellent, while others were provocative of contempt, or of most extraordinary doctrines among the heathen Syrians. At the same time, the Jews were the most active and most philosophical thinkers of the world, and exercised an enormous influence on all philosophic thought.

In these conditions, there prevailed a great deal of pseudo-philosophy, under the name *Gnosticism*. This name is made from the Greek verbal adjective *gnostós*, which means *known*. Gnosticism was a mixture of good and bad, wise and foolish, pure and wicked, doctrines. Among the Gnostics were many who declared that all Jewish beliefs were the reverse of the truth, that Jehovah was the enslaver of mankind, that the serpent was a benefactor, that the fall of man was a progress, that Cain was commendable, and that Balaam was a wise teacher. To such an extent did these notions prevail that the names Cainite, and Balaamite, and Nikolaïtan were given to Gnostics who taught doctrines opposed to those of the Hebrews; and these three names seem to have been interchangeable names for the same people. These names are made so important by St. John that we must linger to observe them.

The name *Balaam* is in Hebrew *Bilgham*, and is made from *b'lagħ* which means (when an adjective) *frivolous*,

and (when a verb) to *destroy*, and *gham*, which means *people*. *Bilgham* means *frivolous people*, or as Philo says in Greek *mátaios laós*. Philo says a great deal about Balaam as a *frivolous people*, and a symbol of a class. He says almost the same things about Cain as a symbol of the same class of frivolous (in opinions of philosophy) philosophers, who were at once vain and arrogant. He shows that the Cainites, in his day, were a pretentious class of Gnostics, whom the orthodox Jews abhorred.

At that day, the two languages, Greek and Syriac (or Hebrew), were spoken everywhere, and mingled and confused. At the same time the methods of studying languages and the meanings and origins of words were very faulty. Philo, for example, makes absurd guesses at the origin of Greek words, and overlooks obvious facts. At that time, there arose the above mentioned class of Cainish People, and with them came the necessity of giving them a name for the use of both Jews and Greeks. There resulted the name *Nikolaitan*, as if made from the name *Nikolaos*, meaning *nik-people*. Guesses have been made that the name originated from some man named Nikolas; but there is no good historical ground for the conjecture. Other guesses have been made that the name originated from the Greek verb *nikao*, to *conquer*; but this conjecture is contrary to several principles of Greek etymology. The Syriac writers omitted vowels, and wrote the name *Niq*, instead of *Nik*. Now *Niq* is *Cain*, as the Syrians wrote it, writing from right to left; and *Niqolaos* may be a compound mongrel word for *Cain-people*, the name Cain being written just as the Syrians wrote it, or intentionally reversed. It was a word intermediate between the Greek *Chaiénites* and the Jewish *Bilgham*.

These facts are much exhibited by Philo, and have been

partly shown by quotations from him on pages 261 to 266. Philo says* much about Balaam as a symbol of *Frivolous People*. In the essay *On The Life of Moses, I, 45 to 48*, he makes a long story of the traditional history of Balaam. In the essay *On The Migration of Abraham, Ch. 20*, Philo says "The frivolous (*mátaios*) Balaam, although he sang songs to God of exceeding sublimity, among which is the one beginning, 'God is not as a man,' the most beautiful of all songs * * * is rightly judged an impious and accursed man." Philo especially refers to Balaam as a *bad people* influencing other people. In the essay *On The Sacrifices of Abel and Cain, Ch. 2*, he places much importance on the word *laós* (*people*) as a name of a larger host than a *gênos* (*race*). What he says about Cain has been shown on pages 139, 232, 260 to 263.

The names Nicholaïtans and Balaamites are symbols of classes of people who are also exhibited under the names Beast and Pseudo-Phrophet, who are always numerous, but in the first century were specially active, and are known in the history of Gnosticism as Cainites.

In verse 20, the symbol of the nature and place of the punishment of wicked men is a crater of a volcano. It was a conception that had become common among Hebrews.

The mention of it here may be one of St. John's suggestions from *Isaiah XIV, 9, 15*, which says, "Hell from beneath is moved for thee, to meet thee at thy coming. It stirreth up the dead for thee. * * * Thou shalt be brought down to hell, to the sides of the pit." *Isaiah* has made the conception definite in *Chapter XXX, 32*.

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

* *On the Life of Moses, I 50; On the Confusion of Tongues, Ch. 31.*

This is also a common and strong feature in the *Book of Enoch*.

Verse 20 also declares the apocalyptic doctrines that human souls never die, and that the wicked will be finally punished.

Verse 21 by the symbol of a sword proceeding from his mouth, plainly designs to indicate that the intention here is to declare the Hebrew Apocalyptic System as the source of these ideas, and to honor that system which declares The Word of God as the great Revelation and Acting Person of God. (See page 290.)

The thirty-fourth chapter of *Isaiah* seems to have lent much to the graphic features of St. John's conceptions here.

ISAIAH XXXIV.

1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their lands shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

The fifth section has for its section-marker the third letter, the letter to Pergamum.

REV. II.

12 And for the angel of the church in Pergamum write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's throne *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

This letter, like the others, introduces the Lord, for whom the Spirit speaks, by a phrase from *Chapter I*, 16, which is from the Hebrew Apocalyptic System, and identifies him as "The Word of God." (See pages 45 and 197.)

Then, like the other letters, it divides people into two

classes in reference to the phases of sin which have been depicted in the section. One accepts and the other resists the wickedness. The representation that these classes were in Pergamum, seems to be only a way of holding the classification up to view.

In verse 13, the phrase, "The throne of Satan," is an epitome of *XVI*, 13, where the Dragon, the Beast, and the Pseudo-Prophet confederate to rule the earth; and of *XVI*, 10, where the Beast's throne is mentioned; and again of the description of the royal power of Babylon. (*Chapter XVII* and *XVIII*.)

In verse 13, the mention of Antipas has been supposed to demonstrate that St. John was in fact, specially addressing the church in Pergamum, and referring to local history. That appearance is fallacious. Probably no name Antipas was originally in this chapter. All scholars agree that the Greek text of this verse is uncertain, and probably mutilated. Fortunately we have the Syriac version to help us. In that, there is no Antipas; but in its place is a word which means "He was seen." The Syriac version says, "Thou didst not deny my faith (i.e. truth), in those days when it (the faith) was visibly seen, (even) He, my Witness, He, my Faithful One; He that was killed among you, where Satan dwells." The Greek language has the words *autoptes* and *autoptos* to express the idea of *real-sight*, or *eye-witnessing*; and we must believe that one of these words was originally in the Greek text of this verse; *antip* and *autop* being in appearance so similar. The assertion that the Witness was slain among the people of Pergamum, may be similar to the saying of Paul, that Jesus Christ was crucified among the Galatians (*Gal. III*, 1).

Guided by the correspondences of the letter and the section, we know that the "Faithful Witness" is the "Word

of God," who has been so described in *XIX*, 9 to 13; and secondarily He is Jesus.

In verses 14 and 15, the reference to Balaamites and Nickolaïtans can scarcely be considered as anything more than a further reference to the Beast and the Pseudo-Prophet of *Chapter XIX*, 20. It makes the correspondence of the letter and the section. Balaamites and Nickolaïtans were probably no more numerous in Pergamum than in the other six cities, their nearest neighbors. The reference to them simply makes them a subject of remark, and implies no toleration of them in the church.

In verse 16, the command to repent is the one common to all the letters and to the Hebrew Apocalyptic Literature.

Verse 17 promises manna, and a clean stone with a new name. This is correspondent with *Chapter XV*, 5, where the Tabernacle of Testimony is mentioned. The ark in the tabernacle contained a pot of manna, and the Tables of the Law on stones, on which were inscribed the name "Jehovah, I am Jehovah," etc. This reference to The Name is also a correspondence with *Chapter XIX*, 16, which has been quite fully discussed on pages 291, 301 to 303. St. John seems to have had a predilection for such references to the inscription of the name Jehovah, in connection with the tabernacle and temple. In the sixth letter (*Rev. III*, 12) he makes a very similar reference to the name of The Word of God, under the figure of an inscription on a pillar. There is some reason for believing that the Hebrews publicly posted the Ten Commandments in that way. The Samaritans did this; and there is, or was recently, at Nablous, near Mt. Gerezim, in Samaria, a plastered pillar bearing the Decalogue in Samaritan letters.

Perhaps some readers here may ask if this is not a

dubious explanation of the stone and the name. At least it is an honorable one, and conforms to the spirit of the whole chapter and section. Is it confirmed by any corresponding suggestion or mention of the sanctuary, in the section which matches this letter (*Rev. XV to XIX*), or in the "Song of Moses" or "The Twenty-third Psalm"? Yes! The beginning of the section (*XV, 5, 6*) shows "The temple of the tabernacle of the testimony opened," and "The seven angels came out of the temple." It would seem a preposterous test if we ask if the suggestion of the sanctuary is in the "Song of Moses," which was sung before, so far as we know, even the tabernacle had been proposed, or in the "Twenty-third Psalm," which is a song of the open fields. And yet, the test holds; for *Exod. XV, 2* does say, "I will prepare him a habitation," and *Exod. XV, 17* does say, "The place, O Jehovah! thou hast made for thee to dwell in; the sanctuary which thy hands have established;" and *Psalms XXIII, 6* does say, "I will dwell in the house of Jehovah for many days."

The letter to Pergamum, although brief and promising few things, is full of the essence of revelation and of the gospel. It is a message of The Word as the suffering Witness. It promises his presence in the long and terrible contest of human souls with sin; and finally it illuminates the view of the Holy of Holies by a new assurance of the living presence of The Lord in the spiritual consciousness of believers.

THE SIXTH SECTION. IT IS CHAPTER XX.

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and

set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

This section, or chapter, has always been a source of delight and enthusiasm to Christians. Its spectacles of the arrayed powers of God in Earth and Heaven, of the defeat and crushing of all evil powers, and of the transformation of death into blessed eternal life, have animated faithful souls in all sorrow and bitterness of life, and cheered the departing souls with visions of triumphs and endless joys.

This chapter is unsurpassed in literature, alike in grandeur of conceptions, in power of movements, in grasp of the greatest principles of truth, and in its address to the quickest and most earnest emotions of human spirits.

It is a display of consummations, and of the last of the apocalyptic principles. St. John has previously arrayed all of the first principles in graphic symbols. He does not care to add to these. Little probably could be gained by so doing; for they exist only for the consummations; and these consummations are what is to fill all eyes, thrill all spirits, and inspire all lives. So St. John, in this chapter, recalls the symbols and figures which he has already portrayed. He does not present them as a sequence. He does not care in what section or relation he exhibited them. He is indifferent to the fact that they cannot be imagined as things or events, and that as periods of long time they could not be visions. All this does not matter; for his figures are each a symbol in itself, and he makes them, not into a rope of gems, but into a mosaic, of which every part is a jewel, and the whole is a picture of transcendent art, instinct with divine life.

First (*verse 1*), he recalls the figures of *Chapter IX*, the bottomless pit (see pages 238, etc.), the first wicked spirit, the king of sinners, Abaddon. He depicts him (*verse 3* as in *XII, 9*), defeated, hindered, hemmed in, partly bound, while the history of the world nevertheless goes on, with its

mingled conflicts and joys. To represent that this is not a detached episode, nor a separated portion of time, he uses the figure of a thousand years. This figure, the cube of ten, which itself is the symbol of largeness in things earthly, is evidently only a figure of indefinite duration which cannot be adapted to any measure. It is simply a part of the symbol that the power of Satan over men, living or dead, is restrained in the hand of God. It is not wholly a duration, but a condition, and so far as it is a duration, it is one that varies with individuals.

St. John does not wish to represent that all of human interest is confined to the soul's first earthly life, and that the judgment is nothing but a form or an idea. It is part of the apocalyptic scheme to represent the "Judgment of the Great Day" as a real and serious thing, having to do with the principles of eternal justice, and with the Creator's personal sovereignty, and with His vindication, and to represent the final state of the blessed dead, as not a course of nature, nor a selection and movement by the soul itself, but an assignment and bestowal, in dignity and grace, with mercy, beneficence, and love, by the Creator. Such is the great purpose of this chapter. It is the great spectacle of the crisis of time, the forms of life, and the display of the very essence of the nature and values of eternal life.

Hence, apparently, in the last part of verse 3, he represents the Devil as allowed to be the accuser before the judgment seat, and to make a final effort to seize the souls of men. Hence he represents this as a time, and as a limit of the time in which Satan is restrained. Perhaps there is no other way to represent it figuratively.

In verse 4, the scene is the thrones of God and the Lamb, of which so much is said in *The Apocalypse* and in *Enoch*. He sees again, in thought, as in *VI, 9*, the souls that have

been faithful unto death placed in special honor and happiness. These also are said to be in this state a thousand years. This is only another view of the withdrawal of the power of Satan. He has no power over the dead, till he makes his accusation at the judgment.

How much of misconception, and misdirected thought and emotion, have been caused by this figure of a thousand years, "The Millennium." St. John as clearly as possible exhibits it as solely a figure of the blessed life of faithful souls with The Anointed One (*verse 4*) before the judgment. It is a declaration that the faithful souls never die, nor even sleep. Their life with The Anointed One, immediately following earthly death, is "The first resurrection" (*verse 5*). Of the rest of the dead, the disobedient, St. John says (*verse 5*) that they lived not again till the thousand years were finished. Apparently this cannot mean anything except that St. John has nothing to say about them, and they have no part in that life which is symbolized as a thousand years. They are apart from the redeemed, and are not sharers in "the first resurrection" which is a continuance of the blessed spiritual life in the presence of God.

The redeemed with Christ (*verse 6*) are Priests of God and of "The Anointed One," and they reign with him. In these few words, St. John recalls the figure of the Temple and the Ark (*XI, 19; XIV, 1, 12; XV, 3, 5, and II, 17; III, 5, 11, 12, 21*). It is in the sanctuary and the presence of God that priests serve and are honored; and it is in the throne chamber of presence that they sit on thrones with the Lamb. What such exalted conceptions may portend cannot be conceived. They are figures for the expression of St. John's grandest and most enthusiastic hopes and faiths; but they are symbols, and not visions.

After these figures St. John (*verse 7*) brings forward the conception of a last desperate effort to defeat the salvation of men. This is the reassertion of the tenth apocalyptic principle, the continuance of the contest with sin till the end of earthly life and history. This is a part of the Hebraic conception of Satan. *Satan* means *accuser*; and an accuser he is, pleading with specious arguments that there can be no redemption, no forgiveness, no grace. Satan argues for a one-sided justice, and for a religion of nature, materialistic, legal, and totally opposed to the apocalyptic idea that the Creator, in creating, bore the sins of the created children in advance, and in advance, without nullifying his law, made provision for salvation by the "Lamb slain from the foundation of the earth." St. John here recalls the ideas of *Rev. XII*, 3, 4, 10, 11, where The Accuser of our brethren is the one who began his accusation before the throne in heaven, when the souls of men existed only in the purposes of the Creator.

St. John, in *verse 8*, turns again to the Old Testament and finds chapters of the prophets for figures. The chapters that he selects are *Ezekiel*, XXXVIII and XXXIX, in which the prophet utters declarations of God's hostility to Gog and Magog, who are portrayed as dangerous enemies of Israel.

Gog and Magog were, and still are in Arabic, the common names for the Scythians, the tribes of the present Russian empire. In several centuries before the Christian era, these tribes were the terror of the civilized Orient, as one of them, "The Ogres," became later the terror of Europe. In those days no distinction was made between the Slavonic and the Tartar tribes, who indeed perhaps confederated more or less. The Scythians once overran Syria almost to the borders of Egypt. They invaded

Persia, and provoked the first Persian invasion of Europe. As a wild people little known, they filled Syria with acute and excessive alarms. At the time when St. John wrote, they had ceased to be a cause of fear to Syria, because of the Roman power, and they hurled their invasions, both warlike and peaceful, against the peoples of eastern and northern Europe. But they were traditional enemies of Syria, and the two chapters of Ezekiel furnished phrases and pictures with striking and strong features.

The armies of Gog and Magog (*verse 8*) are said to be "as the sand of the sea," and it was chiefly their enormous numbers that alarmed Syria. The Scythians proper are said in *Ezekiel* (*XXXVIII, 6, 9*) to have had "many people" with them, and when they were defeated, the place of their overthrow (as seen in prophetic vision, *Ezek. XXXIX, 11*) was named "The Valley of the Hordes of Gog." Among the people associated with Gog and Magog in Ezekiel, there are Persians, Ethiopians, Libyans, and perhaps Celts (Gomer). Gog and Magog are simply a symbol of an innumerable host of enemies of God's people, under the lead of Satan, against whom a battle must be waged till the end of time.

Next St. John (*verse 10*) recalls the spectacles of the punishment of the wicked in a volcanic crater, as depicted in XIV, 10 and XIX, 20. (See pages 269 and 308.) As in those chapters, the wickedness and wicked people are symbolized as "The Beast and the Pseudo-Prophet." Of course it is a symbolical figure only, as it is in *Enoch*; but it is a graphic conception of the apocalyptical principle, that wickedness is dreadful, accursed, doomed, and beset by the justice and power of the personal Creator. Next (*verse 11*) St. John recalls the spectacle of the "Great

White Throne" from IV, 2, etc., which however he had not previously called white. Enoch however says, "Its appearance was like the hoarfrost (*Chapter XIV, 18*). His conception is that it is like a mountain top covered with snow (*Chapter XXV, 3*).

This section is a resumé of all the apocalyptic principles and symbols; for the apparent purpose of presenting, with new emphasis, the doctrines of the day of judgment, the unbroken human life, and the punishment of the wicked.

The final figures (*verses 11 to 15*) are wonderfully graphic. First, in verse 11, God is separated from the earth, and sits alone, in His majesty and power. Then (*verse 12*) the figure of the book of the Creator's knowledge and purposes is recalled, and has its usual place in the apocalyptic figures. Then (*verse 13*) the universality of the gathering of the dead is depicted. There is none escaping, forgotten, or hidden.

The phases of verse 13 may well be compared with *Enoch LI, 1 to 3*.

"And in those days the earth will return that which is entrusted to it; and Sheol will return what is entrusted to it, which it has received; and Hell (*Abaddon* or *haguel*) will return what it owes. And he will choose the just and holy from among them, for the day has come that they be saved. And the Chosen One in those days will sit upon his throne, and all the secrets of wisdom will proceed from the thoughts of his mouth; for the Lord of the spirits has given it to him, and has honored him."

The words of verse 14 are not altogether clear, unless Death and Hell are meant, not as figurative names of a place, but as collective names of the wicked who were not with Christ after death, and so did not enjoy the first resurrection (*verse 5*). In that case, verse 14 says that the wicked, whose state was already naturally and morally decided,

were, as the result of the final judgment, consigned to the fate of those who are called "The Beast and the Pseudo-Prophet" in verse 10.

The conception of the final condemnation, as "The Second Death," is the distinctive feature of this section. It is the one distinctive feature of the corresponding letter, and occurs nowhere else except in *XXI*, 8. It helps to set the last of the apocalyptic principles over against some of the preceding ones. It recalls the first sins and the beginning of moral death in *Gen. II*, 17; *III*, 3; *IV*, 15, and all that has been said in the preceding sections about sin as a living death. (See pages 139, 261.) Now here, without saying much, and without either dogmatically or figuratively adding minute or extended details and descriptions, St. John closes over the disappearance of the still living and immortal wicked the awful silence and the impenetrable veil of the second death. However, it is possible that by the phrase Second Death, St. John here refers to some such idea as *Jude* 13, where the phrase is "Twice dead," and has reference to both the nature and the destiny of the wicked.

The sixth section being finished, we turn to its corresponding letter, the second, the letter to Smyrna.

REV. II, 8 TO 11.

8 And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty (but thou art rich), and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.

The correspondences of the letter and the section are detailed on page 26. This letter, like its correspondent section, introduces few new features. It is an address of a loving teacher to souls faithful to their Lord. These will suffer in their earthly lifetime, symbolized as ten days; but, at its end, for the lifetime with God, they shall receive an imperishable wreath to wear in honors and rejoicings of the Father's court.

The distinctive features of this letter and its section are the "Second death," and the "Crown of life" or living wreath. *James i, 12* gives us reason for supposing that the phrase "Crown of life" came from Christ's lips. Crowns were primarily garlands of leaves, worn chiefly at festivals. Here St. John is writing of the redeemed before God's throne. He sees them with festival adornments. He is going to continue his description through another section, but he already has in his mind the figures of the "Water of life," and the "Tree of life," as in chapter xxii. He is going to say in *xxii, 2* "The leaves of the tree of life are for the *therapeia* of the nations." *Therapeia* means *service*, and is a word especially appropriate to describe the festival service of happy persons before the throne of a king, where they reverence and rejoice. The "Living wreath" is a symbol of the conceptions figured in *Rev. xx, 4, 6*. Philo tells of congregations of Therapeutae who arrayed themselves in white during their studies and worship.

THE SEVENTH SECTION. IT IS CHAPTERS XXI, XXII,
TO VERSE 5.

JOHN'S CHAPTER XXI.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

20 The fifth sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

JOHN'S CHAPTER XXII.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

In the first verse (of XXI) St. John suggests everything that is in the apocalyptic doctrines; for he sees the proposed end perfected. He sees creation completed and glorified. In sweeping vision and rapid view he surveys the prepared home of the redeemed, and the perfect happiness of God and his children in that home. For expression of the nature and beauty of that home, he draws both on his own exalted spiritual perceptions, and on the richest poetical imagery of the ancient prophets. The book of Isaiah, from chapter XL to the end, furnishes many of the phrases and conceptions of *Rev. XX*. These chapters are prophetic of a symbolical glorified Jerusalem. *Isaiah XL* itself corresponds with this chapter in many verses, and suggests many of the apocalyptic principles.

In the first verses, "The new heaven and earth," are like *Enoch XCI*, 16 and *LXXII*, 1, and *Isaiah LXV*, 17, 18. "I create new heavens and a new earth: and the former things shall not be remembered. * * * I create Jerusalem a rejoicing, and her people a joy." The second verse shows, "The holy city." This suggests *Isaiah LXV*, 11, and

LXVI, 20, which names, "My holy mountain, Jerusalem." The figure of a wife and husband here is like *Isaiah LIV*, 4, 5, which says, "Thy Maker is thine husband. The Lord of Hosts is his name. For the Lord hath called thee as a wife, forsaken and grieved in spirit, even a wife of youth when she is cast off."

Also *Isaiah LXII*, 5 says, "As the bridegroom rejoices over the bride, so shall thy God rejoice over thee."

The figure of weeping eyes in verse 4 is a continuation of *Isaiah LV*, 18, above quoted, which says (*LV*, 19), "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

The figures of the beginning and the end, in verse 6, are symbols of the apocalyptic principles; but they are also in *Isaiah XLIV*, 6, "I am the first, and I am the last; and besides me there is no God," and *Isaiah XLVIII*, "I am. I am the first. I also am the last. Yea! Mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens."

The figures of thirsting and of water, in verse 6, are also common in *Isaiah LV*, 1, "Ho, every one that thirsteth, come ye to the waters," and *XLI*, 18, "I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water."

The figure of the burning lake, in verse 8, recalled from *XIX*, 20, and *XX*, 14, although common in *Enoch*, is also in *Isaiah*, as quoted on page 308.

In all this chapter, St. John writes as one who hears words of *Isaiah* and *Ezekiel*. In verse 10, he is hearing *Isaiah LII*, 1, "Put on thy beautiful garments, O Jerusalem, the holy city." And the last verse of this chapter *XXI*, is

like an echo of *Isaiah LII, 11*, "Touch no unclean thing. Go ye out of the midst of her. Be ye clean that bear the vessels of the Lord." The description of new Jerusalem, in verses 10 to 21, is in some degree an imitation of *Ezekiel XL to XLVIII*, where the city is described and measured.

The new Jerusalem is conceived as covering the side of a terraced mountain, rising in tiers and benches, with alternations of magnificent stones, gardens, foliage, and waters, both still and running. It is a revived conception of the prophets, especially *Ezekiel XL, 2*, and *Isaiah LXV, 11*, and *LXVI, 20*. It does not seem to be a conception of an enlargement of Zion. Beautiful and dear as Zion and the other hills of Jerusalem were, the prophetic imaginations had outgrown these. There seems to have been, alike in the prophecies and in the apocalyptic literature, a conventional figurative conception, which had as its substance Lebanon, "The White Range"; for Lebanon means white. In this conception Lebanon is the "Great White Throne" (*Rev. XX, 11*), rising with verdant forests, and bearing brooks and basins of "Living water." (*Psalms LXXII, 16; Cantic. IV, 15.*)

A suggestion of this is in *Isaiah LX, 13*. "The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of my sanctuary, and I will make the place of my feet glorious."

In verse 22, St. John says a surprising thing. He has repeatedly exhibited the temple and sanctuary (*III, 12; VII, 15; VIII, 3; XI, 1, 19; XIV, 15; XV, 5, 6*). Now he says that there is no temple. This is the climax of one of the principles of these last chapters. St. John had so risen, and the conceptions had so expanded, that although he had still to use figures and symbols for his readers, the eye of his faith had swept its view through and beyond them.

Not only had the old earth passed away, but even the old heavens, and all their transcendant glories and beauties had become as nothing; for St. John had reached such exaltation of supreme faith, that, in the person of God and Christ all else was gathered. In spirit he stood in the presence chamber, where knowledge of all else was stripped of adequate expression, and all created things shrank into their weakness and dependence, and yet the purposes and power and wisdom of God cast a glory over them, which again was mirrored back as the image and life of The Father.

Such conceptions had already, even in a great degree, made the apocalyptic books radiant. One of them, the conception of light from the presence of God and the Lamb, St. John introduces in verse 23; but it had long before shone in the spirits of Hebrew fathers when their dim eyes read of God's creation of the first light, and they knew that the Lord would increase it until the final eternal day. It is in *Enoch* I, 8; *XLVIII*, 4; *CVIII*, 12; but here St. John seems to adopt it chiefly from *Isaiah* *LX*, 1, 19. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light. (See also page 42.)

From the same chapter of *Isaiah*, St. John adopts the phrases of verses 24, 25, 26. *Isaiah* says (*LX*, 2), "Nations shall come to thy light, and kings to the brightness of thy rising," and (*verse* 11), "Thy gates also shall be open continuously. They shall not be shut, day nor night; that men may bring unto thee the wealth of the nations, and their kings."

The section closes probably with the fifth verse of Chapter XXII. The five verses of this chapter reproduce the figures of chapter XXI, but display also the "Tree of Life," the latter being the one special feature that is included in the corresponding letter, and indicates the correspondence and the section's end.

Primarily the symbolical tree of life originates in *Genesis III*, and in various forms appears in other oriental literature. Here, however, it stands as a part of the apocalyptic system of symbols. What *Enoch* says of it is interesting.

XXIV. "The heights were like the seats of a throne, and surmounted with fragrant trees. And among them was a tree such as I had never smelt before, nor was there a fragrance like its. Its leaves and buds and wood do not wither in eternity. Its fruit is beautiful, like the fruit of the vine and the palm tree." XXV. "And Michael said to me, 'This high mountain, which thou hast seen, is the throne where the holy and great God of glory, the Eternal King, will sit when he shall descend to visit the earth with goodness. And this tree of beautiful fragrance cannot be touched by any flesh until the time of the great judgment. When all things shall be atoned for and consummated for eternity, this will be given to the just and humble. From its fruits, life will be given to the chosen ones. It will be planted towards the north, in a holy place, towards the house of the Lord, the Eternal King. Then they will rejoice greatly, and be glad in the Holy One. They will let its fragrance enter their members, and live a long life upon the earth, as thy fathers lived. And in their days no sorrow or sickness or trouble or affliction will touch them.'"

The promised light from God and the Lamb, (XXII, 5, and XXI, 23) has cheered the souls of all Christians, and ever will, for it is no new doctrine of St. John, but a rich element in the older theology. (See pages 42, etc.) We may illustrate this by words of Philo, who says:

"God is the first light. 'The Lord is my light and my Saviour' (*Psalms XXVI*) is the word of the Psalms; and not only the light, but he is also the archetypal pattern of every light, or rather he is

more ancient and more sublime than even the archetypal model; for the model was his Word, The Light, and He Himself is like no created thing." (*On Dreams Being sent From God, XIII.*) "The Living God, being the archetypal light, pours forth innumerable rays." (*On Cain and His Birth, Chapter 28.*)

At the last, St. John has written with the rapture of a mind filled with the same conceptions that gleam in *Isaiah LX to LXII*. He seems to have had those chapters in his thoughts, and uses almost their words. In the phrases of both Isaiah and John occur *God's Light, the gates, the walls, the nations, the new building, the tree or branch, the mourning, the serving, the rejoicing, the kings, the city, and the crowns*. The sentence "I make all things new," in *XXI, 5*, is almost an epitome of *Isaiah LX and LXI*.

But he has also in his mind, as he comes to his peroration, the last chapter of the book of *Daniel*, which, as we have seen (see page 154) is probably an epitome of the last part of the book of *Enoch*. We may compare some of their phrases.

DANIEL XII.

1. "Every one that shall be found written in the book."

2. "Sleepers of earth-dust shall awake."

2. "Some to everlasting life."

3. "Shall shine as the brightness of the firmament * * * as the stars for ever."

4. "Shut up the words. Seal the book."

4. * * * "even to the time of the end."

REV. XXI.

27. "They which are written in the Lamb's book of life."

4. "Death shall be no more."

6. "I will give the water of life."

4, 10. * * * "having God's glory. * * * the Lord God shall give them light. * * * like a most precious gem."

5. "Write! for these things are true."

5. "I am the beginning and the end."

DANIEL XII.

7. "The holy people."

2. "Some to shame and everlasting contempt."

7. "All these shall be finished."

10. "Stand in thy lot at the end."

REV. XXI.

3. "They shall be his people."

8. * * * "shall have their part * * * which is the second death."

4. "Former things are passed away."

7. * * * "shall inherit."

XXII.

5. * * * "bank of the river."

1. "River of water of life."
* * * "on either bank."

The seventh section of The Apocalypse has been the delight of the world. Its description and its promises have thrilled the souls of countless millions. Looking through it, as through a tinted and magnifying lens, spirits in the battle of life have risen to a sublime and heroic enthusiasm; and other spirits, in the chill and darkness of the night of earthly ills, have seen in the skies the radiant lights, and the affluence, and the gladness of unclouded bliss; and other spirits, in the weakness and sinking of their last earthly hours, have been borne, in a faith that was almost consciousness, into the presence of indescribable glory.

And so will it be forever; and the preciousness of this chapter will increase with the years, as the reader's spiritual perceptions increase with his expanding sense of the infinite breadth and height and richness of the purposes of God, and of the boundless love that planned and wrought and bore, in the measureless beginning, in order that a share of the life of the perfect, the holy, and the blessed realm of the immortal spirits might be shared by a countless race of the children of the supreme Father.

The seventh section being finished, we turn to its corresponding letter, the first, the letter to Ephesus.

REV. II.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

The descriptive phrases of verses 2 and 3, appear, to a casual reader, to be general and applicable to many churches or Christians. But there appears to be, in fact, a special description peculiarly appropriate to correspondence with Chapter XXI, when that chapter is observed with reference to its origin in *Isaiah*.

The mention of the lamp (candlestick) in verse 5 corresponds with *XXII*, 23, according to the Jewish figurative conceptions.

The souls addressed are the faithful ones, who have rejected false prophets, who as Nikolaïtans, are living among them. The correspondent parts of *Chapter XXI* exhibit the Bride of Christ; but the parts of *Isaiah* from which that conception is derived, exhibit that Bride in two char-

acters as do *II*, 2, 5. *Isaiah LI*, 12, 13, says, "Who art thou, that hast forgotten the Lord thy Maker, that stretched forth the heavens, and laid the foundations of the earth?" Jerusalem has been "Forsaken" and "Desolate" (*Is. LXII*, 4), and "Forsaken and grieved and cast off" (*Is. LIV*, 6), but she is also the chosen and adorned bride.

The letter ends with a look towards Eden, "The paradise of God." Paradise is a Persian name for a park, a pleasant tract of woods and lawns and waters. Such was Eden. Smaller ones were included in the walls of Babylon and of other Asiatic cities; and such was the vicinity of the "Tree of life" in *XXII*, 1. It is the word of Jesus for a symbol of the home of the ever blessed redeemed in joy (*Luke XXIII*, 43).

THE PERORATION, JOHN'S CHAPTER XXII, 6 to 21,

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

At verse 6, St. John seems to resume the lines of conception and expression which he had used in Chapter I; but that which was there an introduction, is here the natural finish. What was there the opening of a door, is here the view that fills the eye of a spirit within the palace and before the throne.

St. John here writes in a rapture, sober indeed and temperate and strong, but yet such a one that he feels all the enthusiasm of a soul full of confident assurance of the truth and value of what he has written. But, as in the first chapter, he alternates between words of an angel, words of Jesus, and words of his own responsive spirit.

With the first chapter and the last, St. John seems to invest the structure that occupies the body of the book, with a radiance and glow. If there is use of artificial material in

the body, here it is a living voice that speaks. It is as if St. John, having made a statue, has wrapped around it a drapery of his own vitality, and by a touch of divine power has made it a living spirit. The Master, through the spirit of an angel, calls him, and he answers, not so much with words, as with a consciousness that he is with his Lord.

Will not the souls that loved *The Apocalypse* as a vision of St. John, love it more as the Beloved Disciple's, the wisest Apostle's, assemblage of the lessons of centuries of divine leadership, and of the refined essence of the piety of many generations, and of the Divine Spirit's illumination of devout and saintly souls in many centuries, and of the inner sense of the holiest and most exalted of the prophecies?

Men's truth is like stones, inscribed indeed, and painted, and carved, delightful to the eye, but yet stones. God's truth is like a nut, its crusted coat hard, gnarled, discolored; but, within it, the kernel, teeming with living fibers and oils and juices, and lined out into cells, each of which is an eternal law, rests and waits, till in its time it opens, spreads, develops, into wide-reaching strength, beauty, and ministry.

The secret of this Apocalypse of Jesus Christ lies in the fact that it is radiant and alive with St. John's own sense of the infinite value of the facts and doctrines that he sees. They are to him the unquestionable facts of eternity, past and future. They are the very thoughts of God. They are the boundless depths of the divine life of that Master in whose bosom he had lain, and whom he had heard say, in the extremity of his sin-bearing, "Father forgive them, They know not what they do."

If there have been misapprehensions about *The Apocalypse*, and if Christian souls have delighted in its spectacles and promises because these have been supposed to be trances-visions in a rapt soul, visions possible only to St. John,

visions granted only once for an hour to a single recording disciple, this has been a loss to the disciples, but one of which, in the wealth of the recognized splendor, they never felt the defects.

In God's ways of teaching there are no falls, no retrograde moves. If a past is dropped, it is for a better grasp. If a thing dies, it is that its frame may remain forever. God teaches, although the teachers feebly and unperceiving perish, and the pens are lost, and the books crumble. The lessons stand; and as the Creator built the universe, with plan and wisdom and power, but built, so he builds and has built, his realm of truth, intellectual, moral, and spiritual, by revelations, and thoughts, and experiences, and emotions, and endeavors and victories; till the truth, that in Eden was existent only as two elements, just the person of the Creator and the person of his child, is a limitless, spiritual vision of eternal wisdom and love, working, with infinite patience and measureless variety and adaptation, for the enlightenment, the moral glory and the happiness of the children.

APOCALYPSES OF OTHER APOSTLES.

It is now demonstrable that the Hebrew Apocalyptic System is, in general, identical with the doctrines and philosophy of Christianity, and that the terms, phrases, and figures of that system were so inwrought in it, before the Christian era, that many of them might be expected to continue permanently as vehicles and dress of Christian doctrine.

And this is precisely what did occur, so that a large number of parts of the New Testament must not be under-

stood to be new revelations by The Divine Spirit to the Apostles, but must be recognized as adaptations, and almost quotations, of a system of doctrines and terms previously universally accepted as the soul and body of the truth.

This historical fact is of enormous importance in Biblical study. It goes far towards sweeping away a great deal that has been written about distinctions in Jacobine, Petrine, Pauline, and Johannine theology, and about a tardy development of Christian doctrine. It puts a knife into a great variety, and a great mass, of speculations, theories, and arguments, devised sometimes for the advantage, but more often for the damage, of Christian faith.

There is in the New Testament so much of the Hebrew Apocalyptical System that its full exhibition would be a great work in a voluminous literature. Here we must give a place only to a few more paragraphs, which, however, are sufficient to show that all the Apostles designed to honor, expound, and proclaim the Hebrew Apocalyptical Theology as being, so far as it went, identical with the doctrine of Jesus and of Christianity.

IN THE EPISTLE TO THE HEBREWS.

This epistle has puzzled all students as much as The Apocalypse, and for much the same reasons. It becomes lucid when it is compared with the Hebrew Apocalyptical System and that system is recognized as essentially Christian. It begins:

God, speaking anciently in many portions and in many ways to (or for) the fathers about the last part of the days, spoke of these things to (or for) us by a Son, etc.

From the beginning, this epistle continues, through chapter after chapter, the ideas, terms and phrases of the Hebrew Apocalyptic System, among which are, *son, spoken, appointed, heir, worlds (aiônes), effulgence, image, glory, substance, power, sat, right-hand, angels, name, father, firstbegotten, winds, flame, throne, sceptre (rod), anointed, beginning, crown, suffering-of-death, High Priest of the Confession, and end of the days*. All of these words are characteristic and distinctive words of Philo or *Enoch*. Many parts of the first five chapters resemble the allegorical expositions of Philo, except that Philo asserts that the Old Testament is allegories, but this epistle only treats them as *suggestions* of allegorical meanings. For example, in Chapters III and IV, a Jesus, who is the ancient Joshua, is treated as a representative of Jesus Christ.

The first five chapters declare the preëxistent Son of God, The Word of God, the eternal purposes, the kingdom of God, the anointing, the priesthood of The Son, the eternal atonement, and the sure triumph. The first chapter needs, for its own explanation, the Hebrew Apocalyptic System; but it also illuminates that system, and, as has been shown on pages 35 to 37, it teaches us that *Psalms II, XLV, and CX* are apocalyptic, and are evidences of the antiquity and wide prevalence of the system.

Secondly, these ideas about the preëxistent Word of God are transferred to Jesus, whom the writer of this epistle so merges in The Word of God that he sometimes seems to refer to the earthly life of Jesus.

HEBREWS I.

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

HEBREWS II.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their lifetime subject to bondage. .

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

HEBREWS III.

1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For he hath been counted worthy of more glory than Moses,

inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ was as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The few verses of Chapter III are almost like a quotation from Philo's essay *On Dreams I*, 37, where he says:

"One *house* of God is the world, in which the *High Priest* is the Divine Word his own *Firstborn Son*. The other is the rational soul of a man, the priest of which is the real man (i. e. The Archetypal Man, or Son of Man, The Word of God) of whom the priest performing his vows and sacrifices is a copy. * * * He aims at immortality. * * * The great *High Priest of The Confession*, then, has now been sufficiently described."

In the first verse of Chapter III, Jesus means the pre-existent Word; and the additional name Christ is of doubtful authenticity, so that it is expunged by some of the best critical editors.

In verse 5, it is a question whether the name Christ means Jesus or the preëxistent Anointed Word of God, the latter being far the more probable.

The "Heavenly Calling," mentioned in *III*, *I*, is a common matter in the Hebrew Apocalyptic literature where "The Called" and "The Chosen Ones" are synonymous terms and much used; e. g., Philo says, "Those persons who are insatiable in their desire for wisdom are said in the sacred books to be 'Called up.' For it is legitimate that those persons who have been filled with God's Spirit should be called up to Him." *Noah's Plantation*, *II*, 6. (See pages 77 to 80.)

HEBREWS IV.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, if they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-day,^{*} after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if Joshua had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the Word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* confession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

HEBREWS V.

1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest forever after the order of Melchisedec.

In IV, 12, 13, the language is almost a quotation from Philo. (*On The Heir of Divine Things, Chap. 26.*)

"God's Word cuts through everything. Being sharpened to the finest possible edge, it never ceases dividing the objectivities of the outward senses; and when it has gone through them all, and arrived at the indivisible atoms, it begins to divide the objectivities of reason into unspeakable and indescribable portions * * * dividing the soul into its rational and irrational parts, and *logos* (speech) into truth and falsehood."

The likeness to Philo's words here is so close that it even throws light on the otherwise puzzling last phrase of IV, 13, which our translators have rendered into "With whom we have to do." The Greek of this is *Pros hon hemin ho logos*; and this literally means "In relation to whom speech is to us" (or we have speech).

In V, 6, the name Christ (or Anointed One) must, by analogy with I, 5 to 8, be understood to mean the preëxistent Messiah.

The first verse of Chapter VI may be translated in many ways, each of which is defensible, unless we must be

governed by the preceding chapters; but, in view of those chapters, the proper translation seems to be, "Wherefore, dismissing our discourse of the beginning of the Anointed, let us be carried to the finish."

IN THE EPISTLES OF ST. PAUL.

Many persons delight in dilating on the differences between the theology of St. Paul and that of other Apostles, and in theorizing therefrom as to the course of the development of Christian doctrine. Such discussions have their value; but when the Hebrew Apocalyptic System is known to be the antecedent structure of the greater part of Christianity, all discussion of the part borne by different Apostles in the work of construction falls to the ground; and the Christian System stands forth as everywhere one and the same, a system to which all the Apostles came as disciples, while each, according to his mental and spiritual temperament, or according to his special relations to special churches, discussed or emphasized various selected elements of the system, or various subsidiary matters of Christian truth.

Whoever in those early days wrote epistles to Hebrews and Romans, would have been unfit for such a work if he did not make his letter to Hebrews different from his letter to Romans. The Hebrews had a trained belief in a Creator of the universe, and in a revelation from God, and in the whole Apocalyptic System, and in a body of prophecy declaring it. The Romans, if they accepted the Hebrew System, came to it with a very different attitude, and with minds disposed towards a very different class of problems. In fact, while the Apocalyptic System was essentially

necessary to the establishment of Christianity, a new line of discussion and exposition was just as necessary for a propaganda among Gentiles.

St. Paul's letter to the Romans is a discussion of the philosophy of Christianity on its intrinsic merits, avoiding its special historical basis, and its Jewish color. But it is still the Hebrew System; and indeed it brings into Christian literature, for a forceful logic, for a practical philosophy, and for a reasonable psychology, a great deal that among the Jews had been the property of only academicians, or held only in fanciful, or poetical, or mystical rhapsodies, and quite distinct from those simple elements of the Apocalyptical System which were nearly universal among Jews.

We may select the eighth chapter of The Epistle to the Romans, as one that is typically Pauline. It is the chapter that preëminently systematizes St. Paul's doctrine of human salvation, both as to its basis in a divine atonement, and as to spiritual operations and exercises in and by human souls. We can also say that it conforms to the Hebrew Apocalyptical System, and it is full of the ideas, terms, and phrases of the Jewish literature.

For convenience the text of the chapter is here inserted. In order to read it intelligently, the reader must keep in his mind the fact that in the Greek language, the "Definite Article" is commonly used instead of the "Personal Possessive Pronouns;" and that, in verses 1, 4 to 10, 13, 16, 23, 26, 27, "The spirit" means "Your spirit"; and, in verses 19 to 24, "The creature" and "The creation" mean "Your created being."

ROMANS VIII.

1 There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For, what the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the *same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the Firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's Elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Any person familiar with the Hebrew Apocalyptic System will notice, at a glance, many ideas and terms in this chapter that are elements of that system. But this chapter is not like *Daniel*, or *Enoch*. The Hebrew Apocalyptic System had its germ in a double-bodied doctrine proclaimed in *Gen. I, II*. One-half of the doctrine affirmed the personality and perfection and purposes of the Creator of all things; the other affirmed the nature of the human soul as a child of God, made alive by Divine Spirit. It was the second half that Philo, the expounder of principles, chiefly proclaimed; saying very little about the outward aspect of the reign of God, or of the redemption, or of the immortal life; but laying, for faith in these, a scientific basis in a doctrine of the spiritual relationship of God and men. Precisely the same is true in this chapter of St. Paul; for he follows the lines of the common Hebrew Apocalyptic System, proclaims its doctrines in its common terms, and bases all Christian faith and hopes on the nature of God and men, and on the psychological connection of God's Son and Spirit with human spirits. In this exposition in this chapter, St. Paul very largely repeats Philo's doctrines, uses many of his phrases, and indeed seems to have Philo's ideas constantly in his mind; but St. Paul rises above the crudities, the ruinous errors, and the materialism of Philo, and lifts the whole psychology into a higher plane.

The logical line of St. Paul's exposition is as follows: *First*, The Creator (verses 19 to 22, 39); *then*, the Creator's eternal and everlasting foreknowledge and purposes (verses 19 to 25, 28 to 31); *then*, the First-begotten Son of God (verses 3, 29, 32); *then*, the Son's inheritance (verses 3, 4, 17); *then*, human souls as children of God (verses 14 to 21); *then*, human souls and the Son of God bound together in a relation of life and destiny (verses 1 to 4, 11, 17, 20 to 39); *then*, human souls as spirits made alive by the Divine Spirit (verses 4, 9, 10, 13 to 16); *then*, the perpetual conflict, the spiritual and fleshly natures of a man warring against each other, and the evil in men warring against God (verses 2 to 8, 13, 20, 35 to 37); *then*, the doctrine that wickedness is such a living death, that only the souls that live in spiritual union with Christ are truly alive, and can have the "Installation" (*huiiothesia*) as sons (verses 6, 10, 11, 13 to 19, 21, 23, 29); *then*, the presence of the Son, The Anointed, with and in willing souls (verses 1 to 11, 13, 14, 23, 26, 27, 39); *then*, the assured blissful eternity of the Christian (verses 1, 6, 10, 13, 17 to 39).

All of this course of doctrine is pervaded by, and over-spread with, a doctrine that is the essential framework of the Hebrew Apocalyptic System, viz., Sin foreseen was condemned in God's Son, by his perpetual relation to it as Condemner, Mediator, Savior, Judge, and Rewarder.

And in all this, there is one vagueness or uncertainty which is percisely the one that pervades all the apocalyptic literature, viz., an uncertainty as to the time designated for the presence of the Messiah. Those apocalyptists who derived their expectations and doctrines from prophetic books generally expected a Messiah to appear in some middle time of history, as a king; but those apocalyptists who founded their faith on principles of philosophy,

and who made prophecies, saw the Messiah as bound up with men from eternity, present in all time, and to be manifested at last in triumph. So, in the book of *Enoch*, and in Philo's essays, and in this chapter of St. Paul, it is often doubtful whether the writer refers to The Anointed One as before creation, or as during the world's history, or as at the end of the world; because in fact the writers see the three presences all in one, in the eternal vital relation of The Son of God with righteous souls.

With verses 1 and 2 compare the following from Philo:

The soul of the wise man, which descends from above, is sojourning in an alien land, until repentance condemns the vices; and thus the soul is set free. *Questions and Solutions. iii, 10.*

The races of men are two, the heavenly and the earthly. The heavenly man, as born in the image of God, has no participation in anything corruptible. * * * God breathed into the heavenly man the spirit of life. * * * *On the Allegories of the Sacred Laws. i, 12.*

Men who are under the dominion of appetite or passion are slaves, and those who live according to law are free. But the unerring law is Right Reason, a law imperishable and stamped by immortal nature on the immortal mind. *On the Freedom of the Virtuous. Chs. 6 and 7.*

Adam received his soul by God's breathing the Spirit of Life into his face; so that his nature was a combination of the corruptible and the incorruptible. *Questions and Solutions. i, 4.*

In former times there were men who lived in accordance with the law; that is to say, with the Right Reason of Nature, and were free. *On the Freedom of the Virtuous. Ch. 10.*

Verse 3 is a reference to that Son of God and of Mankind who is an immense and logically necessary element in the Hebrew Apocalyptic System. (See pages 39 and 70. For similar ideas in the book of *Enoch*, see pages 77 to 85.) Verse 3 is to be compared with the words of Jesus in *John iii, 16, 17*, which are equally apocalyptic

(see pages 181 and 183); for Jesus was speaking of God's provision in his Son, before the creation, for the salvation of sinners. St. Paul seems to be writing of God's Son as also the archetypal man, and so also the condemner of the sin that made salvation needed.

With verse 3 compare the following, and see pages 38 to 42:

God bestows on man relationship to his own Word, after whom, as the archetypal model, the human mind was formed. *On Curses. Ch. 8.* Every man, in respect to his intellect, is a fragment of the Divine Word. *On the Creation of the World. Ch. 51.*

In this world the High Priest is the Divine Word, God's Firstborn Son. *On Dreams. i, 37.*

Philo quite fully develops the idea that the High Priest, while mediating for the forgiveness of repentant sinners, is a symbol of the law and of *conviction* in the consciences of men. (See pages 56 to 59.)

With verses 4 and 5 compare the following:

Moses considers that there is an undying law in the nature of the universe, embracing the principle that instruction is a saving thing * * * and the laws which are according to truth are eternal, since Right Reason, which is law, is not perishable. *On Drunkenness. Ch. 35.*

The constitution of man is the Right Reason of Nature, which is well named law. * * * He who associated with rational Divine Natures was naturally living in happiness, being akin to the Ruler of all, inasmuch as a great deal of Divine Spirit had flowed into him. *On the Creation of the World. Ch. 50.*

The rational part of man is substance of the Divine Spirit *Questions and Solutions. ii. 59.*

Right Reason is man living according to law. *On the Allegories of the Sacred Laws. iii, 51.*

With verses 6 to 10 compare the following:

Spiritual death is engendered by voluptuousness. *Questions, and Solutions. i, 51.*

The death of the soul is the destruction of virtue, and the admission of vice. * * * God is speaking of the death which is the death of the soul buried in its passions and in all kinds of evil. *On the Allegories of the Sacred Laws. i, 33.*

By holiness and piety an immortal life is secured. *On the Creation of the World. Ch. 55.*

* * * Announcing, instead of inward slavery and innumerable evils, peace and an abundance of all other good things, to flow over a good life. *On the Freedom of the Virtuous. Ch. 10.*

The two ideas that sin is a living death and that it is a war, are the central and tremendous doctrines of the Hebrew Apocalyptic System. Philo has a great deal to say about sin as a living death. (See page 61.)

The body is an evil thing and dead * * * the mind initiated into the mysteries of God judges the body to be a hostile thing * * * and the lover of wisdom cares for what is alive within him, which is his soul. *On the Allegories of the Sacred Laws. Book iii, Ch. 22.*

With verses 8 to 13 compare the following:

Each of us is two persons, the animal and the man * * * and the faculty of man which is derived from the rational source is spirit. *The Worse Against the Better. Chs. 22, 23.*

The essence of soul of man is Divine Spirit * * * a ray emitted from the blessed nature of God. *On Special Laws. Book ii, Ch. 11.*

The mind, which was created like the image of God, may be said to partake of his spirit. *On the Allegories of the Sacred Laws. i, 13.*

That which breathes in is God * * * and that which is breathed in is spirit. * * * The mind is quickened (vivified) by God. *On the Allegories of the Sacred Laws. i, 14.*

The wicked are dead * * * but the good, even if separated from the body, live forever. *On Fugitives. Ch. 10.*

With verses 11 to 13 compare the following:

The Divine Spirit is the essence of the rational part of a man. *Fragments.*

A good man does not die, but attains an eternal end *Questions and Solutions. i. 51.*

The Divine Spirit is sent in order that man may be immortal in that part of him which is invisible. *On the Creation of the World. Ch. 46.*

A mind inspired with divine things no longer exists in itself, since it received the Divine Spirit within itself. *Questions and Solutions. iii, 9.*

With verses 14 to 21 compare the following:

He who is associated with the Divine Nature, being akin to the Ruler of all things, inasmuch as a great deal of the Divine Spirit has flowed into him, is eager to say and do everything which might please his Father, following him step by step in the paths which the virtues prepare, and in which those souls proceed who consider that the proper end of their existence is to attain a likeness to God. *On the Creation of the World. Ch. 50.*

Some men are born of the Earth, and some are born of Heaven, and some are born of God *** having raised themselves above the objects of the outward senses. *On the Giants. Ch. 13.*

They who have real knowledge are properly addressed as Sons of the One God, as Moses entitles them where he says, "Ye are Sons of the Lord God," and again, "God who begot thee," and again, "Is not he thy Father?" *** Even if there be not as yet any one worthy to be called a Son of God, nevertheless let him labor to be adorned according to his Firstborn Word, the eldest of his angels (messengers sent), the great Archangel of many names. *** For even if we are not suitable to be called Sons of God, we may deserve to be called children of his eternal image, his most sacred Word. *On the Confusion of Tongues. Ch. 28.*

Wickedness and passion dominate souls. *** That man alone is free who has God for his leader. *** Men under the dominion of passion or wickedness are slaves. *On the Freedom of the Virtuous. Chs. 3 and 7.*

The intellect of man has received a purer and more excellent nature, of which the Divine Natures are formed. *On God's Unchangeableness. Ch. 10.*

How could the soul have perceived God if He had not inspired it? * * * Human intellect would not have dared to lay claim to the nature of God if God himself had not drawn it to himself, and formed it according to those powers. *On the Allegories of the Sacred Laws. ii, 13.*

With verses 15 to 19 compare the following:

Who then shall be the heir? * * * That reasoning part of man which is loosened from bonds and emancipated. * * * The inspired mind is destined to become an heir of God. *On the Heir of Divine Things. Ch. 11.*

Only he who is inspired from above (ánother) is thought worthy of divine things, having received a portion of heavenly and divine inheritance. *On the Heir of Divine Things. Ch. 13.*

Such a man receives almost equal honor with the universe. * * * He alone is nobly born * * * being God's adopted Son, all wealthy and of exceeding glory. * * * He is the only King and free man. *On Sobriety. Ch. 11.*

The spirit of a man is that Godlike creature by which we reason, which God has exalted and directed upwards, that it may have its food of heavenly and incorruptible nature. * * * Its archetype was the invisible Image of God, his Word. *On the Worse Against the Better. Chs. 22 and 23.*

With verses 20, 24, 25, compare the following:

The Creator has sown seed in man's rational soul. Of these seeds the most important is hope, the fountain of all men's lives. *On Rewards and Punishments. Ch. 2.*

To hope belongs only to the wise man * * * for Moses tells us that the name of Seth's son was Enoch, which is interpreted Hope. "This one," Moses says, "first hoped to name the name of the Lord," speaking wisely; for to a man inspired with the principles of truth what can be more akin and appropriate than a hope of good things from God? This is the only real birth of men. * * * The definition of a man, according to Moses, is a disposition of the soul, hoping in the living God. *On the Worse Against the Better. Ch. 38.*

Since the beginning of participation in good things is hope, the sacred historian has named the first lover of hope Enoch. * * * They do not look on the man devoid of hope as a man at all. *On Abraham. Ch. 2.*

Man is a being who has received a wonderful portion of hope, and this is, as it were, inscribed on his nature, and celebrated there; for the human intellect hopes. *Questions and Solutions.* i, 80.

With verse 21 compare foregoing quotations compared with verses 2 and 6.

With verses 22 to 27 compare the following:

To the woman he said, "I will multiply thy sorrow and thy groaning." The affection which is called pain is peculiar to woman, who here is a symbol of the outward senses. *On the Allegories of the Sacred Laws.* iii, 71.

Groaning is of a twofold nature. One kind is wicked, the other is that which proceeds from persons who repent, and are distressed for their sins. * * * This kind of groaning exists after the impious disposition has perished. * * * Therefore, as soon as vice is dead, the man who has become alive to the perception of God, and of his own sin, groans * * * for when the disposition devoted to pleasure dies, the soul groans over the sins. * * * The outward sense is always grieved and groans * * * as also God says, "In sorrow shall thou bring forth children." *On the Allegories of the Sacred Laws.* iii, 75, 76.

God does not reject his suppliants when they, groaning over the Egyptian deeds and passions, cry to him in sincerity and truth. *On the Worse Against the Better.* Chs. 25, 26.

In verses 26 to 28, "The Spirit" means Our Spirit. The struggles and groans are those of a soul struggling for righteousness. "Because he maketh intercession," in the Greek and Syriac versions means "That it prays." Verse 28 means that, in a person who loves God, the body, soul and spirit co-operate to produce goodness of the man.

The phrase "He that searches the hearts" is a phrase of the Hebrew Apocalyptic literature. For its explanation see pages 44, 45, 297, 298, 343. The words *called* and *chosen*, as shown on preceding pages, are apocalyptic terms. As used by Philo they are shown on page 341.

With verses 28 to 30 compare quotations on pages 32, 34, 35.

With verses 28 to 35 compare the following:

Such (sensual) men are to be despised by those who seek to live in accordance with the will of God *** who, having learnt to despise the pleasures of the flesh, pursue the delight of the mind. *** This conduces to the honor of God *** and benefits the persons. *** And the benefit is twofold, being both an admission to a share of good things, and a deliverance from evil. *On Animals Fit for Sacrifice. Chs. 3, 4.*

The sacrifices of blood display our gratitude for ourselves as being composed of blood; but the offerings of incense show gratitude for our rational spirit, which was fashioned after the archetypal model of the Divine Image. *Same. Ch. 3.*

The law here symbolically teaches us that the mind is by every sort of words, intentions and actions, always showing its desire to please God. *** For the soul of the man who is devoted to God, being eager for truth, springs upward *** being eager to be classed with, and to move in concert with the sun and moon and all the rest *** under the immediate government of God *** in accordance with which he justly governs the universe. *Same. Ch. 6.*

With verses 30 to 32 compare the following:

When God gave to man to partake of kinship with himself, he, before creation, provided for him everything in the world. *On the Creation of the World. Ch. 25.*

I admire him who said, "God will provide (foresee) himself a lamb for a burnt offering *** therefore God will provide. *On Fugitives. Ch. 24.*

We have God for our Father, whom I invoke as the witness of my reconciliation. *** In the future ye shall enjoy still better fortune. *On Joseph. Ch. 43.*

All that is sure is connected with God. *** Those that are connected with God live. *** This life must be to eternity with God. *On Monarchy. Ch. 2.*

The creating Father has given to his most ancient Word to stand on the confines of both worlds. *** And the Word is a suppliant for mortals. *On the Heir of Divine Things. Chs. 38, 42.*

With verse 37 compare the following:

This man was proclaimed a conqueror * * * and crowned as such in the sacred contests, * * * I mean such contests as the soul is by nature forced to go through. *On Rewards and Punishments. Ch. 9.* This whole essay treats of such contests, the conquerors, and the prizes.

With verses 38 and 39 compare the following, and see page 52:

Whatever is consolidated is bound by God's Word, for this is a glue and chain. *On the Heir of Divine Things. Ch. 38.*

It is a law of nature that the Creator must take care of what he has created. *On Rewards and Punishments. Ch. 7.*

The Word of the Living God, being the bond of everything, holds all things together, and prevents them from being loosened or separated. *On Fugitives. Ch. 20.*

The goodness of the Living God is the cause of the creation of the world. *On God's Unchangeableness. Ch. 23.*

The indissoluble bonds of the universe are the powers of God. *On Abraham's Migration. Ch. 32.*

The supreme and primal powers of God are goodness and authority; and between the two, and joining them together, is the Word; for it is owing to the Word that God was both a ruler and good. *On the Cherubim. Ch. 9.*

From verse 27 to the end of the chapter, almost every phrase is out of the Hebrew Apocalyptical Literature. Indeed, all except the word *Jesus* in verse 39 might have been written by a Jew apocalyptist to declare the doctrines of the Apocalyptical System. Especially the words, *Spirit, Saints, God's purpose, Foreknow, Predestinate, Image of His Son, Firstborn, Called, Elect, The Anointed that died; Right hand of God, Sheep, Conquerors, Him that loved us, Angels, Powers, Creature*, are words or idea conspicuous on the pages of *Enoch* or *Philo*. *Philo*, however, applies them to The Word of God, and St. Paul is applying them to *Jesus*.

OTHER APOCALYPSES OF ST. PAUL.

The Epistle of St. Paul to the Ephesians is a recital of the doctrines of the Hebrew Apocalyptical System, with

the additional declaration that The Anointed is Jesus. It is like *Romans VIII*, with less exposition of spiritual psychology. It is crowded with the doctrines, terms, and phrases of the system, and contains the whole system, but lays its especial emphasis on the purposes of God before the creation. It is less Philonine than *Romans VIII*; but nearly a hundred of its phrases are out of The System. It does not seem to care to argue the system, nor to expound it; but holds up the doctrines to view oratorically and spiritually and enthusiastically, in an effort to quicken Christians to personal faith and holiness, and to a high conception of the church as the object of the love of God and The Anointed.

The Epistle of St. Paul to the Colossians contains a great deal of the Hebrew Apocalyptical System; but with far less of discussion and philosophy than *Romans VIII*. It deals with "The Father, The Son, The Anointed, The Spirit, God's Will, Spiritual Understanding, The Light, The Inheritance, The Image of God, The Firstborn of Creation, The consistence of all things in The Son of God, The Beginning, The Atonement by The Son, Hope, The Word of God as the hidden mystery, Liberty, The Anointed at the right hand of God, Life in The Anointed, Future glory and blessedness, and The Elected."

The First Epistle of Paul to the Thessalonians, IV, 13, to V, 11, is all apocalyptical. *The Second Epistle to the Thessalonians*, in its first two chapters, presents the apocalyptical doctrine of The Kingdom of God, and especially its finish in the coming of Messiah in fire, with angels, rewarding and punishing. In doing this it uses many of the terms of St. John's Apocalypse. It mentions God's eternal purposes (II, 13) as the foundation of faith. In Chapter II the forecast of a great wickedness needs not to

be taken as a prophecy of any person or organization of wickedness; for it is the sixth apocalyptic doctrine (see page 71), and largely corresponds to *Rev. IX*. In verse 4, the phrase "Son of perdition" is "Son of Abaddon" in the Syriac version. It is the same idea of False Doctrine, discrediting God, that is repeated in *Rev. IX, XI, and XX*.

IN THE EPISTLES OF ST. PETER.

Probably every modern reader of St. Peter's two Epistles has been puzzled and disturbed by its peculiar rhetoric and phrases, and has hesitated much in his judgment of certain paragraphs. For all these puzzles there is a very simple and satisfactory solvent. Let the reader become familiar with the Hebrew Apocalyptic System; then let him recognize that this "System" of doctrine became the Christian System, and that many of its books were approved by Christians, and that many of its terms, words, and phrases became common Christian phrases; then let him recognize that St. Peter, as writing to a people familiar with that apocalyptic literature, thinks himself free to assume its acceptance and use its terms, and only does use them as a basis for exhortations, and for practical spiritual principles.

In *The First Epistle of St. Peter* at least forty of the words or phrases are from the apocalyptic literature. The most of them are distinctly Christian; but a few of them are very questionable until, by comparison with apocalyptic literature, a light is thrown on them, which, without changing their character, accounts for St. Peter's use of them.

Of the greater features of the Hebrew Apocalyptic System, St. Peter mentions, The Creator (*IV, 19*) and

Father (*I*, 17) and his power (*I*, 4); his eternal purposes and foreknowledge (*I*, 2, 20); the Son of God (*I*, 3) before the foundation of the earth (*I*, 20); his inheritance (*I*, 4) and dominion (*IV*, 11; *V*, 11); the Light (*II*, 10); the Devil as a beast (*V*, 8); the sufferings of the saints (*V*, 9); the earthly manifestation of The Anointed One (*I*, 2, 11, 20; *II*, 21-24; *III*, 15, 18; *IV*, 11; *V*, 1); the opposition of unbelievers (*II*, 12; *IV*, 4) the faithfulness of Christians (*I*, 7, 9, 14); the coming end (*I*, 5, 20; *IV*, 7) as a triumph of Messiah (*I*, 21; *III*, 22; *IV*, 11; *V*, 11, 13), and a judgment (*IV*, 5, 17), and a punishment of the wicked (*IV*, 18), and a bliss of the saints (*I*, 3, 5, 8, 13, 20).

Along with these doctrines, St. Peter uses the following terms and phrases, which, on preceding pages, have been observed as elements in the Apocalyptical literature:

He names the manifestation of Christ at the end of time an "Apocalypse" (*I*, 7, 13; *IV*, 13).

He names Christ "The Lamb foreknown before creation (*I*, 18).

He mentions "The Word of God" (*I*, 23, 25).

He calls Christians the "Chosen Ones" and the "Called Ones," both of which are common names in *Enoch* (*I*, 1; *II*, 9, 21; *V*, 10, 13).

He speaks of "The Chief Shepherd," which is common in Philo and the Apocalyptical literature (*II*, 25; *V*, 2, 4). (See pages 278, 292.)

In *II*, 12, and *IV*, 1, he seems to have in mind that conflict of two natures in a man, which St. Paul writes of in *Rom. VIII*.

In *IV*, 6, he seems to refer to the proclamations to be made when the dead are judged at the Judgment; but he may refer to that contest of flesh and spirit of which St. Paul writes in *Rom. VIII*.

In III, 18, 19, the meaning is disputable. While these verses are not a quotation from *Enoch*, they are in manner similar to that book, if they mean that The Anointed One was vicariously slain before the creation of the world, but remained spiritually alive; and Enoch, as in the imaginary figures of the book of *Enoch* 12, 13, was made a symbol of Messiah, when "God took him" (*Gen. V, 24*). Enoch was sent to preach to the fallen angels in prison (*Enoch* 12, 13). Noah is made, in the book of *Enoch*, another symbol of the same ideas (*Enoch* 10, 65, 106), but was a preacher to men. All of this perhaps is what St. Peter is using, while he has in view the spiritual facts symbolized by the figures, and sees in them the same ideas that St. Paul develops in *Rom. VIII*. In this view, the phrase "Prayer of a good conscience to God" (*III, 21*) would have some resemblance to Philo's paragraph* in which he calls a man's Conscience his Advocate, and also to St. Paul's saying (*Rom. VIII, 27*) that The Searcher of Hearts, or a man's own spirit, implores God (see pages 355 and 356), while fighting the flesh; for both Philo and St. Paul, in these paragraphs, set the chief reliance of the man's spirit on the help of the Spirit of God.

In *The Second Epistle of St. Peter* there are the following distinctive elements of the Hebrew Apocalyptic System. The creation is viewed as the work of The Word of God (*III, 4, 5, 7*). It is progressing to a decreed end (*III, 4 to 13*). There is a Kingdom of God, of which the King is God's Son. The worst enemies of the Kingdom are the perverters of truth, makers of feigned words, false prophets (*II, 1 to 19*). Balaam is a symbol of them (*II, 15*). Their words are of frivolity (*mataiôtes*). Angels first sinned

* See quotation on preceding page 59, and the doctrine of the Paraklete on pages 56 to 61.

(II, 4), and are kept in prison (II, 4). Wicked men are beastly (II, 12). The saints are named "The Called" and "The Chosen" (I, 10). God's Word is a Light (I, 19). Christ reigns in souls by spiritual help (I, 2 to 11). Jesus is The Anointed One and Son of God (I, 1, 8, 11, 14, 16, 17; III, 2). A Day of Judgment is decreed (II, 9; III, 7, 10 to 13). The redeemed will participate in the glory of The Anointed One (I, 3, 11; III, 14), and the unrepentant will be punished (II, 9, 21).

In THE FIRST EPISTLE OF ST. JOHN, there is distinctly the Hebrew Apocalyptic System of doctrine and symbols, supplemented by the assertion that the Anointed One is Jesus.

First there is mention of The Beginning (I, 1; II, 7, 14, 24), and of The Father (I, 2, 3, 7; II, 13; III, 1, 2), and his will (II, 7, 17), or purposes (II, 25). Then God is revealed in his Son (I, 4, 7; II, 23, 24, etc.), who is his Word of Life, or Living Word (I, 2; II, 7). He is The Light (I, 5, 7; II, 8, 9). He is The Life (I, 2; III, 14). Sin originated with the Devil (III, 8, 10). It is symbolized by Cain (III, 12), and the worst form of wickedness is that of pseudo-prophets or Antichrists (i. e., Rival Christs) (II, 4, 18, 22; IV, 1, 3). The Revealed Son of God is Jesus (I, 3; II, 1, 22; III, 8; IV, 1, 5). He is the Paraklete (Advocate) (II, 1, 12). Salvation is by His blood (I, 7; II, 2; III, 16); and by His Spirit (III, 6, 24; IV, 6; V, 7); and is an installation as Sons (III, 2), and is Hope (III, 3). The Son of God is The Witness (V, 9, 10) by his Spirit (V, 7, 8). Christians "Conquer" (IV, 4; V, 4, 5). Sin is death (III, 14; V, 12, 16). Messiah is coming again (II, 18, 28). There will be a day of judgment (IV, 17). The life of the saints is eternal (II, 25; III, 2, 11; IV, 9, 13; V, 11, 20).

This epistle, like *Rom. viii*, answers the universal question, "How does the Divine Life become life, knowledge, and excellence in men?" (see pages 160 to 164), and is identical with that chapter in tenor. Each explains the other. Each proclaims Christian psychology as the basis of Christian faith, and each has the same likeness to Philo.

But St. Paul writes as one who has come to his faith through reason and study of science and philosophy, and St. John writes as one listening to his Lord, with whom he has gone to baptismal waters, and whom he heard say "If man be not born of water and spirit, he cannot see the kingdom of God" (*John iii, 5*), and whom he heard promise "Another Advocate, The Spirit of Truth," The Witness and Convincer (*John xv, 25*), and whom he heard say "This is my blood and my body" (*Mark xiv, 23, 24*), and near whom he stood when blood and water flowed from his side.

St. Paul and St. John see that human bodies have place in the science of spiritual life of men, and in the truth of "The Son of Man," The Witness and Advocate. Hence, in *Rom. viii, 9 to 11*, and *1 John v, 6 to 9*, they say that Christ witnessed by his body, and that a good man's body aids his spiritual life. But St. John says *water and blood*, where St. Paul says *creature (ktisis) and body and flesh*. In doing this he is like Philo as follows:

Of the part of the soul which is connected with the senses and with vitality, blood is the substance. * * * The spirit is interwoven and mixed with the blood. * * * Breath is the essence of the soul, but it has no place independently of the blood, but it resembles, and is combined with, blood. *Questions and Solutions, 59.*

The sacrifices of blood display our gratitude for our Selves as being composed of blood. *On Animals Fit for Sacrifice. Ch. 3.*

Blood is the essence of the entire soul, and Divine Spirit of the dominant part. *On the Heir of Divine Things. Ch. 10.*

Moses would not have spoken of the blood as most important in the body unless he was referring to some necessary principle.

* * * The faculty which is common to us with the irrational animals has blood for its essence. * * * Of our vivifying power, of which blood is the essence, one portion has the particular honor of voice and speech. *The Worse against the Better. Chs. 22, 23, 25.*

Blood is the substance of the soul that is endowed with the outward senses. *Fragment.* Our bodily essence is earth and water, of which Moses reminds us by the purifications. * * * Earth and water may almost be said to utter voices, and to say, "We are the substance of your bodies." *On Those Who Offer Sacrifices. Ch. 2.*

The elements of man are dust and water. *On Dreams. ii, 30.*

Water is the bodily essence of children. *The Creation of the World. Ch. 46.*

In v, 6, St. John is writing of Jesus, but also of the Son of Man before the creation, and of the Paraklete. (See pages 56, 59.) He means just what chapter 47 of *Enoch* means when it says "The blood of the Righteous One ascended from the Earth," and "The blood of the Righteous One had been demanded before the Lord of the Spirits." (See page 78.)

IN THE EPISTLE OF ST. JUDE, in a desultory way, are scattered fifteen or more of the distinctive elements of the Hebrew Apocalyptic System, all of them showing that this system was the Christian System, and some of them being quotations of, or references to, The Book of Enoch.

The Christians are the Called Ones (verse 1). God is The Father (verse 1). He is revealed in The Anointed Jesus (verse 1). There is a decreed glorious end (verse 24). Sin is living death (verse 12). Sinners are like irrational creatures (verse 10). Cain is their symbol (verses 10, 11). Angels first sinned (verse 6). They are kept in prison (verse 6). The worst sinners are the arrogant (verses 8, 15, 16, 18) and wordy ones (verses 4, 9, 10). Balaam is their symbol (verse 11). Unfaithful teachers are False Shepherds (verse 12). A Judgment Day is coming (verses 6, 15). The wicked will be punished (verses 13, 14). The saints will be blessed with Christ (verses 1, 21). Christian life is from God's Spirit (verses 19, 20).

Verse 14 is a quotation of *Enoch I, 9*; and mentions Enoch as if he were the author of that book; but the phrase "Enoch, the seventh from Adam, prophesied saying, etc.," in no way implies that St. Jude did not recognize the allegorical character and recent origin of *The Book of Enoch*. This phrase is itself a parallel to *Enoch XCIII, 3*, where the author makes Enoch say, "I was born the seventh in the first week;" and this paragraph, at the end of The Book of Enoch, is part of a chapter which reviews all the history of the Jews, and divides it up into "Weeks."

In verse 13, the phrase "Twice dead" seems to be the same idea as the "Second death" in *Rev. II, 11; XX, 14*, but with reference to its nature as a "Living Death," and as a state of the soul. (See pages 261, 321.)

THE APOCALYPSE IN THE GOSPEL OF MARK

The connection of the Apocalyptic, the Messianic and the Christian systems might be best shown to many minds by an analysis of the Gospels. But such an exposition would be a work too extensive for the designed size of this book, and would involve a great deal of repetition of matter already included in preceding pages. We may, however, review one of the Gospels; and, inasmuch as some study of the Gospels of Matthew and John has been used in preceding pages, we now select the Gospel of Mark for examination.

It will be found that this Gospel depends, for intelligibility, on an understanding of the doctrines, terms, phrases and symbolisms of the Apocalyptic Messianic System; and that it continues these. What difference there is arises from, and inheres in, the fact that the expected Kingdom of God, and its Anointed King, are declared to have come.

We must take up first the doctrine of God's Being, the most important of all doctrines, and the foundation of all philosophy. This is the subject of the first and second items of the Apocalyptic Messianic System. These two items are, in Mark's Gospel, as everywhere else, mostly viewed in definitions of the second item, because, in fact, very little can be said of infinite ineffable God.

In Mark's Gospel, God is represented as Father, Son and Spirit. These names are those of the Apocalyptic Messianic System, and had their origin in that system.

As to the name Father, it is not in the Old Testament as a name of God except in *Psalms lxxxix, 26*, and *Isaiah ix, 6; lxiii, 16; lxiv, 8*: and in each of these texts it is a direct product and part of the Apocalyptical Messianic literature.

Psalms 89, 26. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. I also will make him my Firstborn.

This Psalm is wholly Messianic, and is explicable only by the Apocalyptical literature. It three times mentions the "Anointed One," and includes about twenty-five words and ideas that are peculiar to the Apocalyptical writings. Superficially it is a glorification of David; but it is plain that David, there, is only a symbolical name of the "Anointed One."

Isaiah 9, 6. Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

On page 41 it has been noticed that this chapter of *Isaiah* is a part of a section of the Apocalyptical literature about The Messiah, and introduces a section, extending through chapter xiv, which is wholly Messianic, and of which St. John's Apocalypse makes much use. (See pages 274 to 293.)

Isaiah 63, 16. Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Lord, art our Father; our Redeemer, from everlasting, is thy name.

Isaiah 64, 8. Now, O Lord, thou art our Father.

It has been noticed (on pages 42, 62, 255, 325, 327, 330) that the last chapters of *Isaiah* from lix, 16, to the end (as well as ix to xiv, xxxiv, lii, liii, and others) are Apocalyptical literature, and filled with the ideas and words of the System.

The name Father, applied to God, seems to have come into use only through the Apocalyptical System, and to have been one of the latest terms adopted in its books. But in Philo's books it is one of the commonest names of God, occurring in books on all topics, and hundreds of times.

Moreover, the name Father seems to have come into use directly as a part and sequence of the Apocalyptical conception that the Divinity revealed in the Speech, or Word, of God, may be called The Son of God. God, as Father, was primarily the Father of The Word; but when that Word of God was conceived to be the Archetypal Man and the Son of Mankind, who became the Creator of men, and implanted Divine Spirit in men, the conception that God is father of men was complete.

As to the name The Son of God,* it was a name repugnant to all men, and especially so to Jews, except as they were prepared for it by previous conceptions, which they did not have except in and by the Apocalyptical Messianic System. It is not in the Old Testament, except in those few verses where it is distinctly a reference to the Apocalyptical doctrines, viz: *Psalm ii, 7, 12; Job i, 6; ii, 1; xxxviii, 7; Isaiah ix, 6*. These verses have been shown in their Apocalyptical character on pages 35, 36, 37, 41.

As to the doctrine that God *is* Spirit or *a* Spirit, it is in the New Testament a new doctrine. In the Old Testament, God has spirit, or He *acts by* his Spirit; or He gives Spirit; but the recognition that He is a Spirit came only with and in the Apocalyptical Messianic System.

* It is in *i, 1, 11; iii, 11; v, 7; ix, 7; xiii, 12; xiv, 61; xv, 19*.

If we search the Old Testament for declarations, or a recognition that God is a Spirit, or that a Spirit personality is one of the manifestations of the person of God, we find the nearest approach to such a declaration in those chapters and verses which are distinctly prompted by the Apocalyptical System, and are included in its literature, viz: *Job*, the *Messianic Psalms*, the Messianic parts of *Isaiah*, *Ezekiel i to xi*, and *Zechariah iv to vii*. But even in these there is no declaration of a third personality in a Divine Trinity.

If now we turn to the Apocalyptical Hebrew literature, we find that Philo, in commenting on the Old Testament's sayings about God's Spirit, applies to them what he thinks is the logic of psychological science, and, from God's spiritual actions, infers what he is. He views spiritual wisdom as an impartation from spirit to spirit, and infers that spirit-being is a vital reality in God and in men.

Philo's books are crowded with sayings about God's spirit, some of which are comments on biblical texts; but more are definitions in psychology. But Philo only lays a foundation, and builds a framework on which a clearer logic, and a superior science, could construct a more vital doctrine.

Only Plato and Philo, among philosophers, are real rivals for the honor of presenting theories which attempt to thoroughly explore and systematize the known facts and logical inferences of both physical and rational psychology, and to define the vital being of human souls. Plato says that these are forms (*eidē*) of God's thoughts, and they have a being that somehow shares in the vitality of God. Philo says supreme God is incorporeal, inconceivable. Associated with Him in his Being

is Spirit, which also is incorporeal. The Word, who is the Firstborn Son of God, is that Archetypal incorporeal Man into whose face the Father "Breathed the Living Breath," which again He breathed into the first earthly man, and which also He has breathed into hosts of angels, whom the Greeks call *daimones*.

Anything like a full exposition of Philo's psychology would be of too great bulk for these pages; but we may show something of it by a few quotations.

Moses has called the rational soul the image of the invisible God; for he says "God breathed into his face the breath of life (or living breath). * * * He who received it must be made in the likeness of the sender. * * * The intellect (*didnoia*) has a pure and very excellent essence, from which the divine natures were made." *On The Kosmos, Chs. iii and v.*

Moses used the word *breath* (*pnoé*), not spirit (*pneúma*); for there is a difference between these words: for spirit (in Hebrew *ruach*) is conceived according to strength, and intensity, and power; but breath (in Hebrew *nishmáh*) is an exhalation. Therefore the mind created in God's image partakes of his spirit; for its reasoning has strength. *On The Allegories of the Sacred Laws, Book I, Ch. xiii.*

The faculty of man which flowed from the rational (*logiké*) fountain, which is the Word of God, is spirit, a representation and stamping (*character*) of the Divine faculty, which Moses calls an image, showing by his language that God is the archetypal pattern of a rational nature. *On The Worse Against The Better, Ch. xxiii.*

God's Spirit is spoken of as bringing a third element, in addition to air and water. * * * And Moses shows this * * * in these words (*Exod. XXXI, 11*): "And God summoned Bezaleel, and filled him with Divine Spirit, with wisdom, and understanding, and knowledge. So, what Divine Spirit is, is definitely described in these words. Such also is the Spirit which was on Moses (*Numb, XI, 17*), which was put upon the seventy elders. * * * It is the wise, the Divine, the indivisible, the good, everywhere diffused, filling the universe." *On Giants, Chs. v, vi.*

In the book of *Enoch* the chief name of God is The Lord of the spirits. (See pages 78, etc.)

The logically next step for us to take, in reviewing Mark's Gospel, is to trace what is there said to be the originally proposed plan of God as the Creator and Father.

The Apocalyptical Messianic System of doctrine, in its third item, delineated this as a Kingdom, of which The Son of God was, and is, King, under the title "The Anointed" (*Messiah, Christ*). Such also is the doctrine of Mark's Gospel. This fact is too clear, and too profusely stated, to need any detailed delineation here. What we must notice is, that the doctrine about the Kingdom of God, and the Christian acceptance of Jesus under the name "The Anointed," were results of the previous acceptance of the Apocalyptical Messianic doctrine, and that is the basis on which the names "Christ and Christianity" rest.

The next doctrine to be observed is in regard to the origin of wickedness, that ever debatable, never settled, and most complicated question.

The Apocalyptical Messianic System alone has been wise and strong enough to grapple philosophically with the problem, and to seriously propose a scientific doctrine. Its doctrine contains at least the following elements, viz: There can be no author of life except the one spiritual Father; and He is the author only of goodness. He has created spirits, who are free agents under moral laws in respect to their attitude and actions towards Him, and his plans, and his will in regard to other souls. Wickedness is a result of finiteness; and must always be possible in the life of finite beings. Its

beginning is to be expected not in the humblest, but in the superior spirits. It began among angels, or at least they were its instigators among men; and they are still promoting it. Good and bad spirits influence men, and both operate according to the laws and methods of spirit life. The Gospel of Mark presents this doctrine like the fourth item of the Apocalyptical Messianic System.

First we have the statement (*I, 13*) that Jesus was tempted (or tested) by Satan. It seems clear that the statement is something narrated only by Jesus himself, and as a spiritual experience. He alone could know the facts. Only spiritually could the alleged facts be real. Be that as it may, Jesus in his statement seems to approve the doctrine that a chief wicked spirit, under the name *Satan*, is hostile to God and hurtful to men.

The name *Satan* means opponent. It is the opposite of the name *Paraklete* (advocate). Both names originated in the Apocalyptical Messianic System. The name *Satan* is not used in the Old Testament except in certain plainly apocalyptical paragraphs, viz: *Job i, 6, 7, 9, 12; ii, 1, 3, 6, 7*, and *Zech. iii, 2*. The book of *Enoch*, in the Ethiopic language, speaks of evil spirits as Satans and accusers. (*xl, 7*.)

Another passage of Mark's Gospel is to be considered in this connection. This is *v, 1 to 18*. It is the account of the man who was possessed by a legion of devils, who left him, and drove a herd of swine into the sea. The same story is given in *Matt. viii, 28, etc.*, and *Luke viii, 26, etc.*

This story as a record of facts is incredible. But it seems more like two combined stories, from which some phrases have been dropped. Jesus seems to have met a maniac and cured him, very probably making an extended discourse, in which he recited the story of the legion as a parable. If this be so, this part of the story is a graphic statement of the fourth, fifth, and sixth items of the Apocalyptical Messianic System, and the Legion

is a representation of evil spiritual influences, and the swine are a figure of men made beastly by sin. In that case, the concluding statement, that the people, to whom Jesus had come with a beneficent service, rejected him, is an admirable presentation of the sixth item of the System, the rejecters being the adherents of false doctrines.

The representation, in the New Testament, regarding evil spirits, is something unique. It has nothing in common with any other sagas, mythologies, or folk lore. It is a doctrine based, well or ill, on great fundamental principles. It comes forward imperiously, demanding respect and adherence. It was made for the glory of the Creator and Father, by men to whom his justice was a transcendent fact, and as a defence against atheism and materialism, and as the opposite of superstition, and as a rescue from that evil.

It is first definitely put forward in the book of *Enoch*; and the whole intelligibility of that book turns on its theory of the nature of spirit life.

This matter is one that lies little explored, and perhaps unexplorable, on the borders of both physical and rational science. In reading the Apocalyptical literature, both Jewish and Christian, some may take too literally the words and phrases that are, in fact, parts of the figurative and symbolical treatment of this most recondite matter.

In all the Apocalyptical books the existence of rebellious and misleading spirits is put forward, neither as a side thought, nor as a concession to the imperfection of human ideas, nor as a superstition. On the contrary, it is put forward as the exact opposite of superstition, and to combat it.

In the parable of the Legion (*Mark v. 1 to 18*), in the Greek text, the spirits are called *daimones*. This word means a *superhuman being*, but does not denote any character or disposition. The Greeks called the mythological Gods, and the heroes, *daimones*. The souls of men, when regarded as to their non-material nature, were *daimones*. The word *diabolos* (*devil*) is the Greek equivalent of *Satan*. These words came into Christian use with and by the Apocalyptical System and its literature. We may view here some paragraphs of the many in the essays of Philo.

If you consider that souls, and *daimones*, and angels, are things identical in reality, you will be able to discard that most heavy burden, superstition (*deisidaimonia*) * * * You will not err if you look on some of the angels as unholy. *On The Giants, Chs. II, iv, and On The World, Ch. III.*

The air is full of incorporeal souls * * * Philosophers, in general, call these *daimones*, but the sacred Scriptures call them angels. *On Dreams Being Sent From God, Chs. 32 and 33.*

The evil of *deisidaimonia* is widely spread among us, and has overwhelmed many unmanly and ignoble souls. *On The Change of Scripture Names, Ch. 24.*

The book of *Enoch* says a great deal about spirits, good and bad, and gives names and offices to many. But this cannot be regarded as an exhibit of Jewish beliefs. It is simply a graphic, imaginative way of writing an Apocalypse, and especially the doctrines that all spirits derived their life from God, that angels were originally holy, and were and are used by God as messengers and servants, and that some angels became rebellious, and are enemies of God and hurtful to men, and that wicked spirits of all kinds will be punished at last.

We pass on now to compare the central body of the doctrine of Mark's Gospel with the seventh division of

the doctrines and symbols of the Apocalyptical Messianic System. At once the identity of the ideas and the phrases and symbols shows the Christian System a continuation and fulfillment of the Apocalyptical Messianic one. (See page 72.) This is so evident, and there is so much of it, that a detailed comparison cannot be made here. The older system was a forecast of a Kingdom of God ruled by the Son of God, and inspired by the Spirit of God. The new system was the publication of the institution of that kingdom. We can observe only a few of the details. Every title given to Jesus is one that was common in the Apocalyptical Messianic System, and is made explicable by that.

We are met at the beginning of Mark's Gospel by an extraordinary statement respecting the authentication of Jesus. A similar account is given in *Matt. iii, 16, 17; Luke iii, 22; John i, 31 to 34.*

Jesus was baptized by John in the Jordan. And coming up out of the water, he (John) saw the heavens rent asunder, and the Spirit, as a dove, descending upon him (John); and a voice came out of the heavens, Thou art my beloved Son, *i, 9, 10, 11*, or, This is my beloved Son, in *Matt. iii, 17.*

From the account in St. John's Gospel, it appears that these stories record something known to the Baptist only, and narrated only by him.

The case was simply this. A Messiah was looked for; but the Jews were by no means ready to follow the first claimant. They were a people who relied very much on a guidance by supposed inspiration. The Baptist stood forward as an inspired prophet. The people trusted him, and interrogated him. For an answer he asserted his inspiration, and his identification of Jesus, as Messiah, through that inspiration. It is evident that all of the evangelists have omitted a large part of what

the Baptist said, and that he discoursed on the nature and authority of inspiration, and that, in this discourse, he spoke of certain ideas of inspiration which were somewhat common previously, in Jewish literature. What those ideas were we are able to show from Philo.

A trance, which proceeds from inspiration, takes strong hold on us * * * when the divine light shines, the human light sets, * * * the mind that is in us is removed from its place at the arrival of the Divine Spirit. *On Who is the Heir of Divine Things, Ch. liii.*

The mind could never make such correct and felicitous conjectures unless a Divine Spirit guided it in the way of truth. *On The Life of Moses, Ch. xxxvi.*

When the intellect is inspired with divine things * * * it receives the Divine Spirit within; or rather, as Moses has expressed it, a Spirit falls upon him. *Questions and Solutions, Book III, 9*

I am not ashamed to relate what I know from having experienced it innumerable times. * * * Sometimes, when I have come to my work empty, I have suddenly become full, ideas being, in an invisible manner, *showered upon me, and implanted in me from on high*; so that, through the influence of divine inspiration, I have become greatly excited, and *have known neither the place in which I was*, nor those who were present, *nor myself*, nor what I was saying, nor what I was writing; for then I have been conscious of a richness of interpretation, an enjoyment of light, a most penetrating sight, a most manifest energy having such an effect as the clearest ocular demonstration would have on the eyes. *On Abrahams's Migration, Ch. vii.*

What is said, in *Mark i, 10*, about *the Spirit as a dove*, has doubtless puzzled all readers, and offended many; but, in fact, it is a valuable addition to the account; because it evidences that the Baptist did make a discourse about inspiration, and, in it, spoke of certain symbols of the Divine Spirit, such as had been used by Philo in commenting on that most recondite and difficult subject. In commenting on *Gen. xv, 9*, and *Lev. i,*

14; v, 7; xii, 6, 8; xiv, 22; xv, 14, 29, Philo represents that the turtle dove had been treated by Jews as a symbol of the wisdom of God inherent in, or operating by, the Divine Spirit. Perhaps because doves were soaring above him, the Baptist referred to that as a familiar symbolism. To many Jews, the reference would be not only very interesting, but also helpful. We quote from Philo.

The fifth element (spirit) is the only pure and unmixed one, * * * therefore it is well said, "Abraham did not divide the birds," since the heavenly nature is raised on high like that of birds, the dove and pigeon, * * * for the indivisible nature is of a fifth essence more unmixed and pure than the others, and therefore it more closely resembles unity. *Questions and Solutions, Book III, 6.*

God said (*Gen. xv, 9*) "take for me * * * a turtle dove, that is to say, divine wisdom * * * accustomed to soar on high * * * on account of the only God, whose possession she is; and this is called a dove symbolically. *On The Heir of Divine Things, Ch. 25.*

It is the especial property of divine wisdom, like a bird, to be always soaring on high * * * and anxious to attend only on the Supreme Being. *Same, Ch. 26.*

Moses adds, "But the birds he did not divide"; meaning, by the term birds, the two Words, which are winged, and inclined by nature to soar to the investigation of sublime subjects; one of them being the archetypal pattern, and above us, and the other being the copy of the former, and abiding among us, * * * for here the dove is compared to the model * * * for the Word of God is fond of retirement * * * being accustomed to roam on high, and being anxious to be an attendant only on the one Supreme Being. *Same, Ch. 48.*

One species of wisdom is related to what are called incorporeal species. These the dove is found to resemble. * * * The heaven is found to be familiarly connected with flying birds, such as the pigeon and turtle dove, * * * therefore these birds are assimilated to be divine attributes. *Questions and Solutions, Book, III, 3.*

We must, before leaving our view of Mark's presentation of the seventh item of the Apocalyptic System, notice words of Jesus in *Mark iii, 29*, and *Matt. xii, 31*.

"Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty (*enochos*-liable, or *in the hold of*) of eternal sin" (*hamartias*-wickedness. Some versions say *hamartématos*-act of sin. Others say *kriseōs*-condemnation). Matthew says also, "Whosoever shall *speak a word* against the Holy Spirit, it shall not be forgiven him, neither in this world (or *age*) nor in that which is to come."

There is a boundless disputation over this paragraph; and it may not be much discussed here, except to say that it seems to be a statement of psychological facts, and fundamental principles, rather than a fulmination of vindictiveness. The readers must notice that it follows words in which Jesus proclaimed the possibility of the forgiveness of almost every kind of sin. Perhaps the following from Philo will make the meaning clear:

It is impious to invoke God to be the witness of a lie. * * * Conscience * * * preserves its own nature, always to hate evil, and to love virtue, being itself at once an accuser and a judge * * * as a judge it wages an endless and implacable war against him. * * * You are not free from excessive impiety, saying to God, with your conscience, "Assist me in my impiety." * * * He who is about to make an oath must consider if his tongue is free from blasphemy. * * * Let him know that he is impure and defiled, and that Justice keeps her eye on all human affairs, being implacable and inflexible towards enormities of such a character. *On The Ten Commandments, Chs. 17, 18, 19.*

In such matters it is impossible for the Spirit of God to remain. * * * Very often, even over the most polluted and accursed beings, there hovers a sudden appearance of the good, but they are unable to take firm hold on it, and to keep it among them * * * for it quits its place, and departs, rejecting those who live in defiance of law and justice. *On The Giants, Chs. 5 and 12.*

Whoever accuses not himself, but God, as the cause of his sin, let him be punished, being deprived of that refuge to the altar which tends to salvation and security; and which is meant for suppliants alone. To pronounce the Deity the cause of evil is a spot which it is hard to cure, or rather, which is altogether incurable. * * * If they who bring accusations against their mortal parents are led away to death, what punishment must we think that those men deserve who venture to blaspheme the Father and Créator of the universe? *On Fugitives, Chs. 15, 16.*

Before leaving the seventh item of The System, we may notice that Jesus seems to have intended reference to the half-seven symbol, in *viii, 31; ix, 31; x, 34; xiv, 58; xv, 29*, when he speaks of three days preceding his resurrection. He uses just that form of the symbol which is common in *Daniel* (see pages 70, 126, 128, 129, 137) and in *Jonah*, (see Appendix C.). In four of these verses he is speaking of the Son of Man. In *Matthew xii, 39-41; xvi, 4*, and *Luke xi, 29-32*, Jesus mentions Jonah as a symbol of half-seven, as explanatory of what he says of himself, as the Son of Man.

The next item of the Apocalyptical Messianic System is the eighth, the doctrine that human souls have a continuous and endless life. Jesus found this doctrine common and accepted just so far as the Apocalyptical System was accepted and familiar. It stood as "the resurrection of the dead," but in terms so vague as to leave it simply a doctrine of a perpetual life. Naturally it is mentioned almost exclusively in connection with apocalyptical doctrines of future happiness or punishment. It occurs in *viii. 38; i, 1, 43, 48; x, 17, 30, 39, 40; xii, 22, 27; xiii, 27, 37; xiv, 25, 62.*

The next item of the System, the ninth, is the dependence of the Kingdom of God on its proclamation by the words and lives of its subjects. To logical minds, this

is a fact naturally inherent in the Hebrew Apocalyptic doctrine, that God's Kingdom is a spiritual dominion of moral beings who are free agents. This ninth doctrine came forward only with and by "The System." It pervades the whole of Mark's Gospel, but only in connection with other doctrines of the System. It is in *i*, 8, 14, 17, 44; *iii*, 14; *iv*, 2 to 9, 14 to 20, 27 to 32; *vi*, 7 to 12; *xiii*, 10.

We come next to the tenth item of the Messianic System, the doctrine that "The Gospel," or "The Kingdom," is offered to all human beings. It is made prominent in the Gospels; but it must be noticed that, in the prominent texts where Jesus speaks of the universality of the Gospel, he does it in connection with other words that are references to other features of the Apocalyptic Messianic System. There are some who understand Jesus' use of the word "The Elect," or rather, "The Chosen Ones," as contrary to the doctrine. But, in fact, it is common in the Apocalyptic writings, especially the book of *Enoch*, and only means that saved souls are distinguished and apart in their life. It seems, in fact, to have been evolved in The System from the essential doctrine that the Logos is The Divider, He himself being called "The Chosen."

We come next to the eleventh doctrine of The Messianic System, viz: Sin and its trouble will continue on Earth till the end of time.

Jesus declares this emphatically; but never as a new doctrine, and always in connection with other sayings which are distinctly utterances of other doctrines of The System, and especially of its twelfth item, e. g. See the above mentioned *xiii*, 10, and the rest of the chapter, which is an Apocalypse, and is largely made up of

phrases from other Apocalypses, especially *Daniel* and *Enoch*. The peculiar phrases of *xiii*, 30 and 32, have been explained on page 180. As to the conception that there will be an earthly Millennium, see page 316.

We come next to the twelfth doctrine of The Apocryptical Messianic System,—the doctrine that The Messiah will come at the Judgment Day. It is presented chiefly in chapter *xiii*. What we have to notice here is the fact that Jesus always proclaimed the doctrine in the words and phrases of the Apocryptical literature, and very largely in the terms and phrases of *Daniel* and *Enoch*. He says in *viii*, 38, When the Son of Man cometh in the glory of his Father with the holy angels: and in *x*, 37, some of his disciples say, Grant to us that we may sit on thy right hand and left hand in thy glory; and in *xiii*, 26, Jesus says, They shall see the Son of Man coming in clouds with great power and glory. It is hard to doubt that, in saying these words, Jesus had in mind such words of the book of *Enoch* as the following:

The Holy and Great One will step on to Mount Sinai, and appear with his host. *Chap. I, 6.*

On that day the Chosen One will sit upon the throne of glory. *Ch. 45, 3.* In that day I saw The Head of Days as He sat upon the throne of his glory, * * * and that Son of Man was called near the Lord of the Spirits *Chs. 47, 48.* The Chosen One has arisen before the Lord of the Spirits, and his glory is to all eternity, and his power to all generations. *Ch. 49.*

And the Lord of the Spirits placed his Chosen One on the throne of his glory. * * * And then will cry out all the host of the heavens, and all the holy ones above, and the host of God *etc. Ch. 61.*

And the Lord of the Spirits sat on the throne of his glory * * * and all the powerful kings, and the exalted, and they who rule the Earth, will fall before him upon their faces, and will worship, and will hope in the Son of Man. *Ch. 62.*

We come lastly to the final two items of doctrine in the Messianic and the Christian Systems, viz.: the future condition of human souls. This is chiefly presented by Jesus in answer to questions of the disciples in regard to the apocalyptic doctrine that the Christ will come for a "Judgment Day." Here, as everywhere in the New Testament, the figurative, or symbolical, use of all the descriptive words must be recognized, in the Apocalyptic symbolism.

As to the wicked souls, Jesus says (*viii, 38; ix, 1*), "Whosoever shall be ashamed of me, and of my words * * * of him shall the Son of Man be ashamed when He cometh, in the glory of his Father, with the holy angels. * * * There are some here, of them that stand by, which shall in nowise taste of death till they see the Kingdom of God come with power."

These words are plainly referable to the Apocalyptic Messianic System. The first verse of chapter ix, seems to mean that some of the bystanders would be condemned at the Judgment, and that the real death is such condemnation. (See page 224.)

In ix, 43, 45, 48, Jesus names the unquenchable fire and *Ge Henna*. *Ge Henna* means Hinnom's Valley, which is wholly a figure or symbol of the condition of lost souls. In the Apocalyptic Messianic System, every writer made his own figurative and symbolical words. The word *Ge Henna* was the newest one at the time of Jesus. It is not in the Old Testament. It had at first only a local significance, because it was the place near Jerusalem where carcasses were burned; but by the influence of Christianity it passed into the Syriac, Greek, and Arabic languages.

THE PLACE OF PHILO

It has been shown, in preceding pages, that Philo exercised an enormous influence on the definition and phrasing of the ideas that became the first half of the Christian Apocalyptical System of doctrine. It is now necessary to define more particularly his relation to the initiation of Christianity.

Philo was probably born nearly forty years before the birth of Jesus; and he lived till nearly ten years after the crucifixion. He lived at Alexandria in Egypt, where Jews were very numerous. His family's standing among Jews was of the highest. His training and education must have been of the best possible in his day. This may not have won him favor among the antihellenistic Jews of Judea.

His books were all finished during the reigns of Augustus, Tiberius, and Caius Cæsar; and probably the most of them were published before the public life of John the Baptist began. His last books were a history of the terrible Roman persecutions of the Jews, with a laudation of the meteoric Herod Agrippa, as their savior from the mad Caligula (Caius Cæsar), and with the story of Agrippa's vengeance on the ferocious Flaccus.

Philo was absolutely and uncompromisingly Hebraic, and loyal to the religion and traditions of his race. But, he was responsive to the life in the best classical Greek literature, and the culture and science of that Augustan age of Rome. He names and quotes almost every noted Greek poet and philosopher. He was enthusiastic in

musical taste, and often mentioned the facts of musical chords and the laws of harmony. He was apparently informed in the sciences; and he wrote intelligently on the facts of mathematics, the spherical astronomical system, and such recondite physiological matters* as the circulation of the blood and the functions of the liver.

He is often called a Platonist, but the allegation is not warranted. He only agreed with Plato in a very few matters; while he gives far more approbation to Aristotle,† especially as to the categories of knowledge.

He was a philosopher; but in a class by himself, unique, and centuries ahead of his time. The only philosophy of the present day which is at once scientific, rational, and self-defensible against materialism, agnosticism and mysticism is the psychology that is based on mental consciousness and spiritual conscience. And this is very modern. Yet Philo formulated clearly and affirmed|| repeatedly the power and authority of consciousness (*syneidesis*) and conscience (*to syneidos*); and his system of philosophy included, in their just relations, the physical body, the intellectual soul, and the living, exalted spirit. He seems to be the only philosopher of ancient time, if not of all times, who saw a reasonable, psychological, and defensible scientific theory of divine inspiration of men. If the time shall come when men shall be glad to join together a scientific psychology of physics and reason, and the Pauline doctrines about the psychical and pneumatic bodies and lives, it may be that to Philo as a philosopher a preëminent place of honor will be accorded.

* *On Animals for Sacrifice, ch. vii.*

† *On the Ten Commandments, ch. viii. On The Incorruptibility of the World, ch. iii, iv, v. On The World, ch. viii.*

|| See *Man and His Divine Father*, by John C. C. Clarke.

In his comments on the Pentateuch, Philo treated nearly all the nominally historical statements as allegorical. He does not say that they are or are not facts; but he regards them as the dress of great principles, or as vehicles of great lessons.

The number of topics on which Philo, in his essays, made remarks, often profound and always intelligent and instinct with a vital humanity, is amazing. He must have been gifted with vast comprehension, and alert with a quick sense of the faculties, sentiments, forces and experiences of men. His essays teem with observations of great sagacity on questions of the most profound and wide reaching principles; and in these he is original and unique. If he had not been a Jew, and a Jewish theologian, having perpetually in his mind the body of Jewish doctrine, he might have been famous as an original and far advanced philosopher.

In the great number of topics treated by Philo, three constantly predominate, and frequently reappear, as the great germinal and formative principles of his system. These three are: First, Creation of all things by a perfect personal only God; second, Birth of mankind from the Word and Spirit of God; third, Conviction, by consciousness and conscience, is the basis of true philosophy.

With all his allegorizing, and his mysticism, and his philosophical bent, and his devotion to Judaism, Philo was intensely practical. All his dogmas were directed towards some practical worthy purpose. He constantly pleaded for God and righteousness, a righteousness based on repentance of sin, and formulated on ideals of God-likeness and obedience to the Creator of the universe. His theology was not merely Jewish, nor for Jews alone.

It was to him a spiritually revealed religion; but one that was revealed only because it was based on fact, was logically constructed, was conformed to the nature and life of both God and men, and was suited to all men everywhere. His statements* of the natural, or cosmological, evidences of the fact of creation by a perfect personal Creator probably have never been excelled. His itemization** of the actual kinds of human wickedness is much fuller and more terrible than St. Paul's.

The place of Philo in the history of the Apocalyptical System is not that of a creator of doctrine, nor even that of a systematizer. It is doubtful if any of the Apocalyptical terms or phrases were originated by him. They were centuries older than he. In all his comments on the Bible he is wonderfully intelligent; but it is the intelligence of a man who has seen the relations of his doctrines to each other so firmly linked that, for him, any modifications, or changed relations, or substitutions, would be impossible. Perhaps he fatally lacked imagination, if imagination is the faculty by which mystical things become real, and possible things become actual, and the sentimental side of human vitality is made alive.

Still less can Philo be considered a promoter of the Christian part of the Apocalyptical System. He thought his own system was the cycle of truth, with its last word spoken. For him all theology, all philosophy, all truth, ended with the first half of the Apocalyptical System; and, for him, that system was written in the Pentateuch.

* *On Monarchy, ch. iv. On Rewards and Punishments, ch. vii. On the Allegories of The Sacred Laws, Book III, ch. xx.xii. Fragments in Yonge's Translation, Vol. IV, pages 264, 265.*

** *On the Wages of a Harlot, ch. iii.*

Between Philo and even the poet prophets of Israel lay a gulf. He had no words of approbation, and no apparent sympathy, for the immortal penmen, who had put into matchless phrases and songs the hopes and sentiments of Israel, although these rested on the doctrines that he loved.

Between Philo and Christianity lay an abyss, and Philo neither saw nor desired a bridge. For him there was no farther shore. He was like a gardener whose own garden is magnificent because, for generations before, other gardeners have cleared the ground, set the trees and plants, and watched and described the beauties and uses of the products. But he was a gardener who could not believe that the gardens ought to be, or could be, extended, on different plans, with new glorious growths evolved or developed.

Christianity was born of two parents. Its father was the first half of the Apocalyptical System, as Philo expounded the doctrines. Its mother was the Messianic System, including all that Philo thought, and also all the Messianism of the poet prophets of Israel. The parentage was like many a human one, where the father is deliberate, methodical, logical, systematic up to certain points, then inert, stubborn, and finished; and the mother, born of the same race, inheriting the same traditions, the same principles, and the same affections, quickens the principles into life, clothes the truths with the vitality of sentiment, adorns the rude forces with the glowing dress of spiritual uses, craves and believes in values of things unseen but felt, and, yearning for motherhood, welcomes a child whose features are its father's, but whose soul is her own image.

Philo's half of the Apocalyptical doctrines was like a glorious tree, having deep, wide-reaching roots, symmetrical foliage on soaring boughs, and a wealth of fruit; but finished, and without a future. Such trees die from their apex to the ends of their roots, unless felled by a woodman's axe or a storm; but if so felled, on the pregnant root another tree springs out, and grows, and perpetuates the vitality and the forces. Parentage is the climax of the pathos in human life,—a perpetuation that is not self-immortality,—a royalty crowning itself with thorns. So the system of Philo, alert with vigor to lay foundations firm as the hills, was only the base of the temple of beauty, that symbolized and homed the worship of heaven-born truth.

It is part of the melancholy in human life that the men who shape the great constructions, the political, intellectual, or social ones, must at last stand as the obstructors of the new systems that come imperiously forward. Philo was no exception to the rule. No man in all Israel was so prepared, or so posed, as to be more inimical alike to the ancient faith of the Jews, and to the new "Kingdom of God and His Anointed." And yet, as has been shown, this was not because of his moral attitude, or of his doctrines, or of his temperament; but simply because he had reached the limit of his sight. He was like a prospector in the gold fields, who has gone over every area of his district, has found and mined every seam and stratum to a certain depth, and, when his eyes grew dim, and his strength failed, said, "There is no more treasure here," while below lay unmeasurable wealth.

While Philo was so Hebraic, he was in fact the philosopher of mankind. Much truth lies in paradoxes, and

Philo was a paradox. He was like a man writing with both hands in two languages, then placing his two scripts together, one over the other, and holding them up to the light, against which both show at once. He wrote Greek thoughts in a Hebrew style, or Hebrew thoughts in Greek words. The paradox is in his broad humanitarianism; for the incident that he wrote only in Hebraic expressions, and in exposition of Hebrew Scriptures, and in defence of Jewish doctrines, was the sequence of his beliefs as to inspiration. First declaring that all human minds and spirits are born of God, and that He is the universal Father, and that therefore spiritual truths can be and are revealed to human spirits, he exalted the Hebrew Scriptures as products of such inspiration, because he found them agreeable to his reason, and because he found them, not merely the best body of inspired truth, but the only literature, in his day, that pretended to be inspired, according to his ideas of inspiration. If we could take out from Philo's words everything having a Jewish origin and cast, there would still remain essentially the same philosophy, and the broad humanity. Nowhere in his essays does he recognize the Hebrews as a special people of God at that day. When he views God as having made a covenant, the doctrine so dear to Jews, he leaps out of narrow bounds; sees the covenant as a relation of the fatherhood of God; and summons all men to rejoice in heaven-born hopes and their divine inheritance.

We may quote from *Questions and Solutions, Book III, 42*, where, in reference to *Genesis xvii. 4*, he says, "After he (Jehovah) has shown himself, and said 'I,' He makes an addition, saying, 'Behold my covenant, which is nothing but myself; for I am myself my covenant, * * * according to which all things are

distributed and arranged." Now, the form of this prototypal treaty is put together from the ideas and incorporeal measures and forms in accordance with which this world was made. * * * Therefore He says, "Be no more a son, but a father; and the father, not of one individual, but of a multitude, not partially, but of all nations." * * * For a lover of God will devote his attentions * * * to all mankind.

Again Philo says (*Questions and Solutions, Book III, 40*), "The whole covenant of God is the incorporeal Word."

Philo's kindliness and broadness were remarkable. He wrote earnestly, vehemently, against wicked men, but he wrote judicially, and without passion. He inveighed against calumny, and probably no man ever wrote so positively a great system of doctrines, with never a word of harshness, or even of disrespect, for those who had differed from him. Even for the wicked, he held out salvation in repentance and the grace of God. In a great many of the divergent philosophers he found some excellence, or wisdom, to commend. Even while detesting the character and acts of Balaam, he yet said that Balaam's psalm,* in which he said "God is not as man," was the most excellent of religious songs.

Philo's allegorism ruined his prestige with the Christians; but, in fact, it was not the source nor the shaper of his theology. On the contrary, he allegorized because he had such an unbounded faith in the inspiration of the Scriptures that he could not believe that their meaning was no greater and richer than their letter.

While so much that is good can be said of Philo and of his doctrines, it is probably true that, in the estimation of some of the first Christians, he stood as an object of peculiar horror, such as they felt only as to three other

* To *hieroprepéstaton asmàton*. On Abraham's Migration. Ch. xx.

persons. Two of these, Cain and Balaam, he had himself paraded in deadly words for execration by the Jews. By the application of his own logic, he passed into their class for obloquy as a misleading philosopher. The other was Judas Iscariot,—Judas who consorted with Jesus, and knew his doctrines,—Judas who came up to the decisive hour when loyalty was demanded, and then failed. So, Philo,—who saw so clearly the Eternal Father,—and whose doctrines, in the estimation of the Messianites, logically demanded the advent of The Anointed King, The Son of Man,—Philo, whom the Christians called upon to identify the matchless man of Galilee as the Paraklete and the Word of God,—this Philo, at the crucial time, turned his back.

But Philo was no traitor, nor a renegade, nor a deserter. What he had been he continued to be. He had never known a need for an earth-born Son of God, nor for an Anointed One, nor for a Son of Man, nor for an earthly Advocate, nor for a Kingdom of God. These names had never been written by his pen. Although he had honored the half-seven symbol of the Son of God, it was to him only an emblem of the person, and not a portent of his advent on earth at any time.

It is by no means certain that Philo ever heard much about Jesus; for Philo's home was in Egypt, and it was a time of terrible persecution of Jews in Egypt, Syria and Italy. He was already a very old man when Jesus was in public life; and he survived Jesus only a very few years; and those few years were the period of the bewilderment of the Christians, when Christianity was undefined and unwritten, and Saul was the leader of the persecutors of "Innovators."

The feelings of the first Christians about Philo must have mingled sorrow with disapprobation. Probably the Evangelists and Apostles, when they honored and reiterated the doctrines of the Apocalyptical System, grieved because the man who had best explored the first half of them, had not followed their leading, as the Prophets had done, and did not love the climax as he loved the beginning. When they remembered that he had magnified the glory and love of the Creating Father, and had glorified the eternal beneficence of the revealed Son of God, and had rejoiced in the Lamb slain before the creation of the world, and had called all men to repentance and to obedient righteousness, then, while they lamented the incompleteness and insufficiency of his view and of his doctrine, we may be sure that the Apostles, seeing in him the herald and champion of the one omnipotent God revealed and acting in his Word and his Spirit, cherished a love and faith for the kindly spirit and enlightened mind whose long years of service for mankind had after all closed untimely.

When St. John wrote "In the beginning was the Word," had he no reverence for the pen of Philo that had written the same words hundreds of times? When the author of "The Epistle to Hebrews" wrote "The Word of God is alive and mighty, sharper than a double edged sword," etc. (see pages 44: 343.), did he not honor the pen of Philo, who had constructed that formula?

When St. Paul had finished the eighth chapter of "The Epistle to Romans," teeming with Philo's phrases, he immediately added (*Rom. ix. 2, 3*), "I have great sorrow and unceasing pain in my heart; for I could wish that I myself were anathema from Christ for my brethren's

sake, my kinsmen according to the flesh, who are Israelites." Did he not shed a tear for Philo?

When St. Paul wrote, "I obtained mercy because I did it ignorantly, in unbelief" (*I. Tim. i. 13*), he may have had a kindly thought of Philo writing, "As long as the Divine Word has not come to one's soul, as to a hospitable hearth, its actions are blameless." *On God's Unchangeableness. Ch. 28.*

St. Paul says, in *II. Cor. xii. 1*: "I will come to visions and apocalypses of the Lord (or the Lord's Apocalypses). I know a man (who was) in Christ fourteen years ago,—whether (he was) in a body I know not. Whether (he was) out of his body, I know not; God knows,—such a one caught up, even to the third heaven. And I know such a man, whether in a body, or apart from his body, I know not, God knows,—that he was caught up to Paradise, and heard unspoken words, which it is not permitted (or possible) to a man to speak. Over such a one I will boast, but over myself I will not boast except for my weakness." Could he have had then in loving thought the teacher who had had such great conceptions of the goodness and glory of the Father, and who wrote of his own spiritual exaltation and illumination in such words as are quoted on page 376?

THE SPIRIT IN THE APOCALYPSES

The preceding pages have exhibited momentous facts in the history of religion, philosophy, and literature. If the truth or value of these pages is to be further debated, the *crux* of inquiry is, "What part has the Spirit of God in the matter?"

Christianity is essentially a doctrine of spirit life; and is infinitely more than a creed or a morality. Modern neglect or denial of this fact is shaking it to its foundation. The Bible is a book of "The Kingdom of God," and of "The Anointed One"; but, equally, or rather first, last, and all through, it is a book of God's Spirit communicating with human spirits. Either that or nothing; and if it is nothing, there is no valuable substitute possible. Moral anarchy is the alternative.

The Apocalyptic System is a spiritual logic, formulating a spiritual revelation. It starts from *Genesis i, 1, 2*, with a doctrine that God's Spirit is Father of human spirits. Out of that fact proceeds an assurance that God's Spirit can impart truth and good influences to spirits of men, and has done so. Then follows the "Apocalyptic System," as a system of spiritual truth, spiritually conceived through spiritual reasoning, by spiritual men taught by God's Spirit. As just that it is rejected by infidelity; and as just that it appeals to Christians; and as just that it has been mysterious; and as just that it survives and will endure.

No person can understand the Apocalyptic System, nor much of the Bible as a whole, who does not recognize that the physical body of doctrine in the fourteen items, and the spiritual life that pervades the Bible, are equally essential elements in the Apocalyptic System.

They are not separated, and are not separable. At any place in the Bible where either the apocalyptical doctrines or the vital spirituality is intense, precisely there is the other, and equally intense. Thence is the significance of John the Baptist's assertion of the Spirit's proclamation of The Son of God. Thence is the significance of the words of Jesus to Nicodemus (*John iii, 3 to 21*), and of the words of Jesus in *John xiv, xv, xvi*, when he promised the Advocate who was the Spirit.

Thence, too, is the significance of the epistles of all the Apostles. The body of the physical substance of their theology is the fourteen items of the Apocalyptical System; but interjoined with this is such a philosophy of the psychology of Divine Spirit and human spirits as has no rival in the libraries of science. For example: the eighth chapter of the "Epistle to the Romans" is in every letter supremely Christian; and yet, it would show emphatically its apocalyptical character even if we had no words of Philo for comparison.

Therefore, wherever, in the Bible, the phrases are most markedly apocalyptical, there the words or figures which represent the Spirit's presence and actions are not mere embellishments, although they may be imaginative. They are essential parts.

So St. John's final words are not a mere rhetorical figure; for the whole of Christian hope is in the words "The Spirit and the Bride say come."

APPENDIX A.

ADDITIONAL COMPARISONS OF ENOCH AND THE NEW TESTAMENT.

Similar selections from Enoch might be greatly multiplied.

Matt. iii. 10. "The axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Matt. xiii. 41. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Matt. xviii. 10. "Their angels do always behold the face of my Father who is in heaven."

Matt. xix. 28. "In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel."
(See below, on *Matt. xxviii. 18.*)

Enoch xci. 8, 9, 11. "Oppression will be cut off from its roots; and the roots of unrighteousness together with deception, and they will be destroyed from under heaven, *** and will be thrown into a condemnation of fire, *** and then the roots of unrighteousness will be cut off *** and the roots of the revilers will be cut off."

Enoch c. 4. "The angels will come into the secret places, and will gather in one place all those that aided in sin."

Enoch c. 5. "Over all the just and holy he will place holy angels as watchmen to watch them like the apple of an eye."

civ. 1. "I swear to you, just ones, that in heaven the angels will have a remembrance concerning you before the glory of the Great One."

Enoch lxi. 9. "The Lord of the spirits placed his Chosen One on the throne of his glory, and he will judge all the deeds of the holy ones in high heaven, and will weigh their deeds on scales. And when he shall raise his countenance to judge their paths * * * then they will all speak with one voice, and bless, and praise, and

Matt. xxiv. 30. "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Matt. xxiv. 35. "Heaven and earth shall pass away."

Matt. xxviii. 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Mark iii. 29. "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation."

Luke x. 20. "Your names are written in heaven."

Luke xiv. 14. "Thou shalt be recompensed at the resurrection of the just."

Acts xx. 29. "Grievous wolves shall enter in among you, not sparing the flock."

exalt, and glorify the name of the Lord of the Spirits."

(See also *lxix. 27, 29*, below or on page 82.)

Enoch i. 3, 4. "I conversed concerning them with the Holy and Great One, the God of the world, who will come from his abode. And from there he will step on to Mount Sinai, and appear with his hosts, and appear in the strength of his power from heaven."

Enoch xci. 16. "And the first heaven will pass away and cease."

xc. 14. "The world will be written out for destruction."

lxix. 27. "He sat upon the throne of his glory, and the sum of the judgment was given to him, the Son of Man."

Enoch xxvii. 2, 3. "Here will be assembled all those who have spoken with their mouths unseemly words against God, and speak insolently of his glory; here will be their judgment. And in the latter days there will be the spectacle of a just judgment upon them in the presence of the just in eternity forever."

xlvi. 10. "Before him they will fall and not rise again * * * because they have denied the Lord of the spirits and his Anointed."

Enoch civ. 1. "Your names will be written before the glory of the Great One."

Enoch xci. 10. "The just ones will arise from sleep, and wisdom will arise, and will be given to them." Also, *xcii. 3.* "The just will arise from sleep, and walk in the paths of justice."

Enoch lxxxix. 65, etc. "I saw till those shepherds began to kill and to destroy more than was

Acts xvii. 31. "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

I Cor. ii. 7, 8. "We speak the wisdom of God in a mystery, the hidden, which God ordained before the world unto our glory; which none of the princes of this world knew; for, had they known it, they would not have crucified the Lord of Glory."

I Peter i. 12. "Which things the angels desire to look into."

I Peter iii. 19. "By which (the Spirit) he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah.

commanded them. * * * And the shepherds and their companions delivered those sheep to all the wild beasts to devour them."

Enoch xlv. 4, etc. "On that day I will cause my Chosen One to dwell among them, * * * for the sinners there awaits before me a judgment. * * * This is the Son of Man, who has justice: and justice dwells with him. * * * And he will expel the countenance of the strong: and shame will fill them," etc.

Enoch xlviii. 2, etc. "The Son of Man was called near the Lord of the Spirits, and his name before the Head of Days. And before the sun and the constellations were created, before the stars of heaven were made, his name was called before the Lord of the Spirits. * * * He was chosen and hidden before him before the world was created. * * * There will be no one to lift them up, because they have denied the Lord of the Spirits, and his Anointed One. * * * For wisdom is poured out like water, and glory does not cease before him to all eternity, * * * and his glory is to all eternity."

Enoch lxix. 2, etc. "Behold the names of these angels * * * And this one said to the holy Michael that he should show them the secret name, that they might see that secret name, and that they might mention this name that is in the oath, and they may tremble before that name and the oath."

Enoch x. 12. "Bind them under the hills of the earth; * * * in prison they will be locked for all eternity."

xii. 4. "Enoch, thou scribe of justice, go, announce to the

watchers of heaven, who have left the high heaven, and the holy eternal place, and have contaminated themselves."

xiii. 3. "And then, going I spoke to them all together; and they were all afraid."

xv. 2. "Go (Enoch), say to the watchers of heaven * * * Why have ye left the high holy and everlasting heaven."

xxi. 2. "I saw there something terrible, a void place, awful and terrible. * * * And one of the holy angels who was with me said to me, * * * This is the prison of the angels, and here they are held to eternity"

Enoch xxii. 3, etc. "They (beautiful places) have been created that here all the souls of the sons of men might be assembled * * * till the day of their judgment."

Enoch xc, 20. "I saw till a throne was built on the earth in the pleasant land, and the Lord of the sheep sat upon it, and he took all the sealed books and opened those books."

Enoch xl, 7. "I heard the fourth voice keeping off the satans (adversaries), and not allowing them to come before the Lord of the spirits to accuse those who dwell on the earth."

Enoch lxxxix. "He gave them all into the power of lions, that they should tear and devour them."

Enoch vi, 2, etc. "And the angels, the sons of the heavens saw and lusted * * * and they all swore together, and bound themselves mutually by a cause."

Enoch vii, 5. "And they (angels) began to sin against the birds and the beasts * * * and devoured their flesh, etc."

I Peter iv. 6. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

I Peter v, 4. "When the Chief Shepherd shall appear, ye shall receive a crown (garland) of glory that fadeth not away."

I Peter v, 8. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

II Peter ii, 4. "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

II Peter iii, 13. "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

I John i, 5. "God is light, and in him is no darkness at all."

Jude 6. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Jude 13. "Wandering stars to whom is reserved the blackness of darkness forever."

Enoch xvi, 3. "Ye (fallen angels) have been in heaven, and though the secrets were not yet revealed to you, ye knew illegitimate mysteries, and these ye have, in the hardness of your hearts, related to the women, and through these mysteries women and men increase wickedness over the earth. Tell them therefore, Ye have no peace."

Enoch xviii, 15. "This is a prison for the stars of heaven and for the hosts of heaven."

Enoch xci, 16, 17. "And the first heaven will pass away and cease. * * * And after that, there will be many weeks, without number, to eternity, in goodness and in righteousness, and sin will not be mentioned from that time on to eternity."

Enoch l, 1. "The light of the days will dwell over them."

lviii, 6. "The light will be mighty before the Lord of the spirits, etc."

Enoch xviii, 14, 15. "This is the place of the consummation of heaven and earth. It is a prison for the stars of heaven, and for the host of heaven. And the stars that roll over the fire are they who have transgressed the command of God * * * and he was angry with them, and bound them till the time of the consummation of their sins in the year of the mystery."

Enoch xxi, 6. "These are of the stars who have transgressed the command of God Most High, and are bound here till ten thousand worlds, * * * shall have been consummated."

x, 5. "Cover him with darkness that he may remain there forever."

Jude 14. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convict all that are ungodly among them of their ungodly deeds, which they have impiously committed."

Enoch i, 9. "Behold he comes with myriads of the holy, to pass judgment upon them (the wicked), and will destroy the impious, and will call to account all flesh for everything the sinners and the impious have done, and have committed against him."

Enoch xciii, 3. "Enoch commenced to relate from the books, and said, I was born the seventh in the first week."

More than forty features of St. John's Apocalypse are in *Enoch*.

These are: The Judgment, *Enoch i, 9; x, 12.* Lions and horses, from the east, *Rev. ix, 14; Enoch lvi, 5.* The blood of The Paraklete, *Rev. v, 9; xii, 11; Enoch xlvii, 4; xlviii, 3.* The abyss, *Rev. ix, 11; Enoch xviii, 11, etc.* The title "King of Kings," *Rev. xix, 16; Enoch lxiii, 2, 7; lxxxiv, 2.* The Son of Man on God's throne, *Rev. iii, 21; vii, 15, 17; Enoch lv, 4; lxi, 8; lxii, 2, 5.* Denying Messiah's name, *Rev. iii, 8; xi, 18; Enoch xlviii, 10.* The prayers of the dead for justice, *Rev. vi, 9, etc.; Enoch xi, etc.* The sword before the face of the Son of Man, *Rev. ii, 13; xix, 15; Enoch lxii, 2; lxiii, 11.* The secret name, *Rev. ii, 17; iii, 12; Enoch lxix, 14.* The name "First and Last," *Rev. ii, 8, etc.; Enoch lx, 11.* Eating and dwelling with the Son of Man, *Rev. ii, 7; iii, 20; Enoch lxii, 8, 14; lxxi, 17.* Overcoming (conquering), *Rev. ii, 7, 11, 17, 26; iii, 5, 12, 21; Enoch l, 2.* A new heaven, *Rev. xxi, 1; Enoch xci, 16.* A volcanic hell, *Rev. xix, 20; Enoch x, 13; xc, 25, etc.* A cessation of darkness, *Rev. xxii, 5; Enoch lviii, 5.* The book of life, *Rev. iii, 5; xiii, 8, etc.; Enoch xlvii, 3; cviii, 15.* The Chosen Ones, *Rev. xvii, 14; Enoch xxxviii, 2, 4, etc.* Saints on thrones, *Rev. iii, 21; v, 10; Enoch cviii, 12.* The Son of Man's White hair, *Rev. i, 14; Enoch cvi, 2.* The Son of Man's flaming eyes, *Rev. i, 14; xix, 12; Enoch cvi, 2.* Prayers of the wicked to natural objects, *Rev. vi, 15; Enoch lxxx, 1.* Horse's breast deep in blood, *Rev. xiv, 20; Enoch c, 3.* Cherubim (see page 34), *Rev. iv, 7, 8; Enoch xiv, 11; xx, 7.* Angels gathering souls for the judgment, *Rev. xiv, 18; xix, 17; Enoch c, 4.* The tree of life, *Rev. ii, 7; xxii, 2; Enoch xxxv, 4, 5, 6.* Water of life, *Rev. xxii, 1; Enoch xvii, 4.* Paradise, *Rev. ii, 7; xxii, 2; Enoch xx, 7; lx, 23, etc.* Shame of rich sinners, *Rev. iii, 17; vi, 15; Enoch lxiii, 10.* The root, rod, or

plant of God, *Rev. v, 5; xxii, 16; Enoch xciii, 10.* The moon changed, *Rev. vi, 12; Enoch lxxx, 4.* Sending out spirits, *Rev. vii; viii; xii, 7; Enoch often.* A star fallen, as an angel becoming a king of sin, *Rev. ix, 1, 11; Enoch xviii, 15; lxxxvi, 1, etc.* Angels in prison, *Rev. xix, 20; xx, 17; Enoch x, 13; xxii, 4, etc.* Sheol and Hell giving up the dead, *Rev. xx, 13; Enoch li, 1.* The Word of God, *Rev. i, 2; xix, 13; Enoch xiv, 14.* The serpent, *Rev. xii, 9; xx 1; Enoch xv, 7.* Angels measure the holy place and saints. *Enoch lxx; Rev. xi, 1.*

APPENDIX B.

ON II ESDRAS.

Only through acquaintance with The Hebrew Apocalyptical System can *II Esdras* (sometimes named *IV Ezra*) be appreciated or understood. All of the book after Chapter V is derived from, or connected with that system of doctrine, and is an enumeration of its elements. It is not a didactic treatise, nor an argument, nor a consecutive sequence of principles, nor a prophecy in any proper sense. It professes no new doctrines or ideas. It is simply one volume in a literature that, in many forms, exhibits the recognized and approved elements of The Hebrew Apocalyptical System. Just as *The Psalms* and *Isaiah* mention those Apocalyptical ideas, using poetical and rhetorical phrases for moral and spiritual effects, so this book mentions them, and aims to make them effective.

When we analyze it, we find that not only its doctrines, but also a great number of its figures and phrases, are those of the Hebrew Apocalyptical System; and that the author mentions them in such brief, casual, and disconnected sentences that he intimates plainly that he supposes his readers to be already familiar with his ideas, and in sympathy with them, and that therefore he is free to write only for emotional or spiritual effects.

The following arrangement of a few sentences, selected from the many, shows the book's way of marshaling the apocalyptical doctrines.

I. *The Creator as Personal God*, is viewed as in eternity, with the emblems of his power and glory.

"O Lord, that dwellest in eternity, who, from above, beholdest things in heaven and in the air; whose throne is inestimable; whose glory is incomprehensible; before whom the hosts of the angels stand with trembling; whose service is conversant with wind and fire, etc." *VIII*, 20, etc.

II. *God is revealed in his Word, who is his Son, and The Beginning and The Son of Man.*

"Stand upon thy feet, and hear a mighty sounding voice." *VI, 13.*

"Thou spakest from the beginning of the creation." *VI, 38.*

"As soon as thy Word went forth, the work was done." *VI, 43.*

"A voice like many waters." *VI, 17.*

"When it speaketh, be not afraid; for the Word is of the End."
VI, 15.

"I am come to show thee the time of the night to come." *VI, 30.*

"By his Word were the stars made," etc. *XVI, 56.*

"Whereas thou sawest a Man coming up from the midst of the sea: the same is He whom The Most High has kept a great season,
* * * and then shall My Son be declared, whom thou sawest as a Man ascending." *XIII, 25, 26, 32.*

"A voice called me." *XIV, 38.*

III. God decreed, in the beginning, a kingdom, in which his Word is the Anointed One.

"In the beginning, when the Earth was made, before the bounds of the Earth were fixed * * * I considered these things; and they all were made through me alone: by me also shall they be ended."
VI, 1 to 6.

"O Lord, thou hast ordained that the righteous shall inherit these things," etc. *VII, 17.*

"For their sakes I made the world, * * * then was decreed what now is done." *VII, 11.*

"The Most High spake of these things from the beginning * * * The times of the Most High have endings in effects and signs,
* * * I have sanctified them from the beginning." *IX, 4, 6, 8.*

"I considered the world, and behold there was peril." *IX, 20.*

"This My Son shall rebuke the wicked inventions." *XIII, 37.*

"This (lion) is The Anointed whom the Most High has kept."
XII, 32.

"Thou shalt remain with My Son, and with such as be like thee, until the times be ended." *XIV, 8.*

IV. The fallen angels began sin.

This doctrine is omitted by Esdras.

V. Wicked men war against God. They are symbolized as beasts.

Chapters XI, XII and XIII exhibit wickedness as an eagle, which has three heads, and twelve feathers, which again are divided and grouped as twos, fours, eight and ten. There is in this some general resemblance to Daniel's figurative beasts; and it is said "The eagle

which thou sawest come up from the sea is the kingdom which was seen in the vision of thy brother Daniel." XII, 11.

Four beasts are described in XI.

"They despised the Most High, scorned his law, and forsook his ways." VIII, 56.

VI. *False religion is a leader in sin, and is figured as a beast.*

"The fourth beast came, and surpassed all the beasts, and had power over the world * * * and so long time dwelt he upon the earth with deceit." XI, 40.

VII. *The Word will be present, at a middle time, as "The Anointed," etc.*

"What shall be the parting of the time? Or when shall be the end of the first, and the beginning of that which followeth? VI, 7.

"The days come that I will begin to draw near, and to visit them that dwell on the Earth." VI, 18.

"The time shall come * * * and The Bride shall appear * * * that now is withdrawn from the Earth. * * * My Son Jesus shall be revealed * * * after these years shall My Son The Anointed die." * * * VII, 28, 29.

In verse 28, instead of "My Son Jesus," which occurs only in the Latin version, the Ethiopic version says "My Anointed," and the Arabic says "My Anointed Son."

VIII. *Human souls never die.*

"The Earth shall restore those that are asleep in her." VII, 32.

"In the end is showed the treasure of immortality." VIII, 54.

IX. *The kingdom is extended by fidelity and testimony.*

This doctrine is omitted by Esdras.

X. *The kingdom includes people of all races.*

This doctrine is omitted by Esdras.

XI. *Sin and trouble continue till the end of time.*

"The trumpet shall sound, which when every man heareth, they shall be suddenly afraid. At that time shall friends fight one against another * * * Whosoever remaineth, from all these that I have told thee, shall escape and see my salvation, and the end of your world." VI, 23-25.

"The day of doom shall be the end of this time, and the beginning of the immortality to come, wherein corruption is past." VII, 43.

"When there shall be seen earthquakes, and uproars of the people in the world." *VIII, 3.*

"There was gathered a multitude of men to subdue the Man that came out of the sea (as a lion)." *XIII, 5.*

XII. The Word of God will come again for a judgment of souls of men.

"My Son Jesus shall be revealed with those that be with him." *VII, 28.*

"The Most High shall appear upon the judgment seat." *VII, 33.*

"When the world, that shall begin to vanish away, shall be finished, then will I show these tokens: the books shall be finished before the firmament, and they shall see all together." *VI, 20.*

"The Earth shall restore those that be asleep in her, and the dust those that dwell in silence; and the secret places shall deliver those souls that were committed unto them." *VII, 32.*

"Lo, as it were a roaring lion; and he sent out a voice unto the eagle and said, '* * * his abominations are fulfilled.' " *XI, 37-44.*

"The lion * * * is The Anointed whom The Most High hath kept. * * * And He shall set them before him alive in judgment, and shall rebuke and correct them." *XII, 31-33.*

"After death shall the judgment come, when we shall live again." *XIV, 35.*

XIII. The wicked will be punished forever.

"The ungodly shall perish." *VII, 17.*

"Wicked deeds shall bear no rule." *VII, 35.*

"They that have loathed my law * * * must know it after death by pain." *IX, 12.*

"Wo be unto them that are bound with their sins." *XVI, 77.*

XIV. The righteous will be happy forever.

"O Lord! Thou has ordained that the righteous shall inherit these things." *VII, 17.*

"Misery shall pass away, and the long suffering shall have amend." *VII, 33.*

"There is promised to us an everlasting hope, And that there are laid up for us dwellings of health and safety." *VII, 50, 51.*

"This is the life whereof Moses spoke." *VII, 59.*

"I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward that they shall have." *VIII, 39.*

"There shall be shown a Paradise, whose fruit endureth forever * * * the faces of those that have used abstinence shall shine above the stars." VII, 53-55.

The following figures or symbols that are used in St. John's Apocalypse are used in *II Esdras*.

	<i>St. John's Apocalypse.</i>	<i>II. Esdras.</i>
Anointed One	I, 1, 2, 5; XI, 15; XII, 10; XX, 4, 6.	VII, 29; XII, 32.
Babylon as a wanton	XVII, XVIII.	XV, 46, 47.
Babylon's children killed	II, 23.	XV, 57; XVI, 2.
Book	V, 1-9; XVII, 8; XX, 12; XXI, 27.	XII, 3, 7; XIV, 26-47.
City builded	XX, 10.	VIII, 52. X. 27, 42.
Earthquake	VI, 12; VIII, 8.	IX, 3.
Fire out of a mouth	XI, 5.	XIII, 10, 27.
Hell-fire	XX, 10.	XIII, 38.
Lion (Son of God)	V, 5.	XI, 3, 6, 37.
Paradise	II, 7.	VII, 53; VIII, 52.
Plagues	II, 25.	XV, 5, 11, 27; XV, 5, 8, 14, 37. XVI, 5, 8, 14, 37.
Searching Spirit	II, 23.	XV, 62.
Silence	VIII, 1.	VII, 31.
Son of Woman	XII, 5.	IX, 15; X. 1.
Son of God	II, 18.	XIII, 32, 37, 52; XIV, 9.
Trumpet	VIII, 2, 7.	VIII, 18; VI, 20, 23.
Tree of Life	II, 7; XXII, 22.	VIII, 52.

APPENDIX C

THE BOOK OF JOB

The book called *Job* is an Apocalypse, nothing more, nothing less. In that fact all its mysteries find explanation.

It has, however, a peculiar form, because it states so briefly the first few and last few elements of the System in symbolical figures, in prose, and then in poetry, reiterates all the doctrines, especially the central ones of the System, at great length.

The book begins with a parable (*i*, 1 to 5), which abruptly brings to view that which made necessary the Messianic, or Apocalyptical, System, viz., human sin. Job, a perfect man with wicked children, is made a symbol of the eternal problem, viz.: How is there sin and misery in the realm of perfect, omnipotent God, and what is to be the end of it?

From this introduction, an Apocalypse starts, and proceeds regularly to its end, in that sequence of symbols of doctrines which is detailed on pages 70 to 72.

First. God is conceived as in the seat of his government, and in the midst of holy spirits (*i*, 6; *ii*, 1 to 7). The poetical chapters add in words an incomparable idea of God's nature and government. He is specially mentioned as The Creator (*xxviii*).
Second. Next, God is conceived as speaking, revealing himself by his Word. Also, his first Word referred to

the Son of Man, of whom Job is a symbol (*i*, 8). Throughout the book, Job's words often represent God's Word.

Third. Job, as the Son of Man, is called, by God, his "Servant." This suggests "God's Kingdom," as also do Satan's words about what God has done for men (*i*, 10).

Fourth. Satan is mentioned as the Adversary of God and men (*i*, 7 to 12; *ii*. 3 to 6).

Fifth. The numbers of Job's wicked children (*i*, 2), three, seven, and ten, are the same symbols of the kinds of sin as in *Daniel* (*vii*, 7, 8) and St. John's Apocalypse. (See pages 65, 138, 139, 260.)

Sabeans and Chaldeans (*i*, 15, 17) (the Greek version says Spearmen and Horsemen) are made symbols of triumphant violent wickedness, ravaging God's earthly kingdom. The three bands (*i*, 17) seem to be another figure of the number of chief sins, the same as in *Daniel*.

Sixth. The sixth element of the System is the evil of false doctrine, and vain sophistry. Here it is symbolized by three men who parade frivolous commonplaces as religious truths. Philo and the Apostles make Balaam a symbol of this, (see pages 263, 306 to 308) his name signifying *vain people*.

That the writer of *Job* has Balaam in his mind as a symbol is evident; for he calls the three speakers "The People" (*vii*, 2), and their words "Vain" (*xvi*, 3), and the men "Forgers of lies" (*viii*, 4).

The number of the false prophets, three, seems to indicate that there was some definite established idea attached to it in connection with false doctrine;

for St. John, in the sixth item of two of his versions of the Apocalypse (*Rev. xiii, 11 to 17; and xvi, 13, 14*) makes the number of the falsehoods three, by associating, in one offence, a dragon, a beast, and a false prophet, as speakers of the same untruths.

The common apocalyptical idea, that wicked men and false prophets are like beasts, is in *xviii, 3*.

Seventh. In the Apocalyptical System, the seventh item includes all elements of the doctrine of the actual Kingdom of God on Earth. It, therefore, contains two parts or groups; one of which embraces the representation of the characters and performances assumed by the Messiah; and the other includes the doctrines of the facts and philosophy of the nature, necessities, and performances, of the human Subjects, or Children of the Kingdom.

Job is made a symbol of The Messiah. He is brought in by the half-seven symbol of The Word of God (see pages 65 to 68), as Daniel in *i, 17; iii, 25, etc.*, by making him speak after three other persons. (See pages 84, 125, 137, 150.)

In several ways it is suggested that Job is a type of the Divine Archetypal Man, or Son of Man (*see i, 8, 22; iii, 3; xiv, 1; xxv, 4, 6*); and in *xxxviii, 21*, he is distinctly mentioned as having been born before the creation of the world. The language of *vii, 17, 18*, is almost a paraphrase of *Psalms viii, 4, 6*, and both paragraphs are apocalyptical references to the Messianic Son of Man. (See page 41.)

Job is also a type of The Divine Witness (*xliv, 7*), and of The Paraklete (*Advocate*) (*i, 5; xlii, 10*).

He is also a symbol of the apocalyptic "Lord of Lords and King of Kings." (*i*, 3.)

Perhaps Job's abasement and cure are symbols of The Messiah's death and rising.

In his typical humanity, as Son of Man, Job, although sinless, shares the miseries of the "Living Death" (*ch. iii*), of which the Apocalyptists say so much (see pages 131, 261), and is made to say, "I repent in dust and ashes," thus introducing the suggestion of that necessity of human repentance which the Apocalyptists demand. (*xliv*, 6.) (See pages 79, 165, 166, 206.)

In all Apocalypses, the Messianic Kingdom includes a knowledge of God, coming to men from God's personal Word and from spiritual revelations.

This, in the book of *Job*, seems to be symbolized by making Job, Elihu, and an unexplained voice, speak for God and truth. Perhaps there is here a strong hint of The Holy Trinity.

Eighth. Resurrection, or perpetual life, is symbolized by Job's recovery. (*xliv*, 10, 12.) The words of *Job xix*, 25, 26, have always been cherished as among the clearest of the Old Testament's affirmations of human immortality. Immortality is also implied in *xiv*, 13, to 15; *xxxiii*, 30.

Ninth. The presentation of the ninth element of "The System" is, to the majority of readers, the chief characteristic of the book *Job*. Job typifies the faithful life and preaching of the Subjects of the Messiah's Kingdom on Earth, and also the triumph of the Kingdom in which "They Conquer." (See

vii, 1; Rev. ii, 7, 11, 17, 26; iii, 4, 12, 21.)

Tenth. Many races and families are represented in Job's auditors.

Eleventh. It is implied that the world continued as before.

Twelfth. The vital principle, that God judges sin, is a great feature of the whole book.

The poetical discussions declare a judgment coming. (*xix, 29; xxi, 30.*)

The numerical symbol of the last advent of the Messiah is introduced in *xliv, 16*, as the term of Job's life. In Hebrew symbolism, and the apocalyptical books, seventy is a symbol of a presence of The Word—Son of God. (See pages 67, 155.) Job's life of twice seventy years seems a plain symbol of a second presence (*parousia*). Perhaps it is the same as the two resurrections in *Rev. xx, 6; xxi, 3*, or the two Christs in *Rev. xi, 2, 12*. (See pages 246 to 248.)

Thirteenth and Fourteenth. The state of the good and the bad in the future life may not be figured in the parable by symbols; but the tenor of all the poetical discussion proclaims the System of the government of God, which has its logical end in the future bliss of the saints with God, the Savior, while sin has its just permanent result to the wicked.

Besides the orderly presentation in Job of the features of the "Apocalyptical System," there are scattered through the book a great many of the words, phrases, and figures that are used by other apocalyptists for ideas that have their origin and place only in that System; just as a great many are scattered through the book called Second Esdras. They are not orderly, like flower beds in a

garden, but are like selected plants set here and there, and flowering amid grasses and bushes, e. g. :

God's call to The Paraklete. (*xiii*, 22; *xiv*, 15.) (See pages 56, 57, 78.)

Branches cut down. (*xxi*, 18; *xix*, 10; *xxiv*, 20, 24.)

Roots dried. (*xviii*, 16.) (See pages 83, 130.)

Living death. (*iii*, 21.) (See page 261.)

Righteousness a clothing. (*xxix*, 14.) (See page 227.)

God's rod. (*xxi*, 9.) (See pages 225 and 292.)

Gates of death. (*xxxviii*, 17.) (*Rev.* 1, 18.)

God's secret. (*xxix*, 4.) (See pages 77, 79, 241, 242, 291.)

Sons of God. (*i*, 6; *ii*, 1.) (Compare *Rom.* *viii*, 14, 16.)

Hope. (*xi*, 18.) (Compare *Rom.* *viii*, 20 to 25.)

The portion of God *from above*, and the heritage of The Almighty. (*xxxi*, 2.) (Compare *Rom.* *viii*, 16, 17.)

Groaning. (*xxiii*, 2; *xxiv*, 12.) (Compare *Rom.* *viii*, 23, 26.)

In chapters 40 and 41, there is a peculiar element that must puzzle every thoughtful reader. In chapter 38, there is commenced a kind of a hymn on the glory of God as a Creator. First it refers to his grander works, as suggested by *Genesis i*. In chapter 39 it ceases to speak of God, and mentions various living creatures. In chapter 40, it first speaks words for God that are majestic and exalted; but in verse 15 it begins to speak of a great animal called Behemoth.

In Hebrew, the word Behemah means either cattle or beasts. Its plural form is *behemoth*, which in Hebrew may mean either *many beasts* or *a great beast*. Here it seems to mean the elephant.

In chapter 41, another great beast is called Leviathan. What is said of these beasts begins and ends in nothing. It does not seem to praise God or teach anything. No explanation appears in any other part of the Bible; but there is an explanation to a certain degree in other Apocalyptical literature, as follows:

The book of Enoch (*Chapter lx*) says: "When the day and the power and the punishments, and judgments come, which the Lord of the Spirits has prepared * * * a day of covenant for the chosen ones, and a trial for the sinners. * * * On that day, two monsters will be separated, a female monster named Leviathan to dwell in the depth of the sea, over the fountains of the waters. But the masculine one is named Behemoth, who occupies with his breast a void desert called Denidain in the east of the garden where the chosen and holy will dwell, where my grandfather (Enoch), the seventh from Adam, was taken up. * * * And I asked the other Angel to show me the power of those monsters, how they were separated in one day, and how one descended into the depths of the sea, and the other went to the desert. And he said to me, "Thou Son of Man, thou desirest to know here that which is a secret." * * * And the Angel of Peace, who was with me, said to me: "These two monsters are prepared to be fed, according to the greatness of God, that the punishments from God be not in vain; and sons will be killed with their mothers, and children with their fathers. When the punishments from the Lord of the Spirits rest over them it will rest; so that the punishments from the Lord of the Spirits may not come in vain over those. After that there will be a judgment in his mercy and patience."

II Esdras, vi, 49 to 51, says: "Thou ordainedst two living creatures, the one thou calledst Enoch, and the other Leviathan; and didst separate the one from the other; for the seventh part, where the water was gathered together, might not hold them both. Unto Enoch thou gavest one part, which was dried up in the third day (*Gen. i, 9*), that he should dwell in the same, wherein are a thousand hills. But unto Leviathan thou gavest the seventh part, namely the wet, and hast kept him to be devoured of whom thou wilt and when."

The book called *II Esdras* is a late apocryphal book filled with the Messianic doctrines and Apocalyptic figures. (See Appendix B.) It is worthy of an extended study. It exists only in Latin and Ethiopic versions and translations from these. The above quotation is from the Latin text. The Ethiopic text calls the beast Behemoth instead of Enoch. We may reasonably conjecture in the original text the name was Behemoth, and that in place, or explanation, of this, some Greek wrote Elephas (Elephant), and then some one else wrote *elpis* for *elephas*. He may have done this partly because both words would be written *elps* in Shemitic letters. He may have done it because *elpis* means *hope*, and, in Hebrew, *hope* is *Enoch* (see page 354), and he understood from *Enoch lx, 8* that Enoch was mixed in the matter.

It seems clear that Behemoth and Leviathan, in the Apocalyptic System, are symbols of some doctrine. There is reason to believe that they symbolize the destructive forces, physical and moral, that cause physical and moral death to human beings.

This conjecture seems to have confirmation in Enoch's next chapter (*lxi*), which portrays Angels measuring the Just Ones (compare *Rev. xi, 1*) and revealing the secrets of the depths of the Earth; and also portrays souls who *have been destroyed by the desert, and by fish, and by beasts*, who are to be with God's Chosen One when on his throne, in blissful life, praising God.

In a general way we may say that *Job xl* and *xli* seem unfinished and broken; but what is said of Behemoth and Leviathan seems to strongly mark the book of Job as being distinctly an Apocalyptic composition.

The word *Leviathan* is not known as the specific name of any creature in any language. It occurs in the Hebrew Bible only in the following texts, viz.:

Psalms 74, 14. Thou brakest the heads of leviathan in pieces. Thou gavest him to be meat to the people inhabiting the wilderness. (Compare last line of page 417.)

Psalms 104, 26. There (in the sea) is leviathan, whom thou hast formed to take his pastime therein.

Isaiah 27, 1. In that day the Lord, with his great and strong sword, shall punish leviathan, the swift serpent, and leviathan, the crooked serpent, and he shall slay the dragon that is in the sea.

All of these are Messianic parts of the Bible. The words *Behemoth* and *Leviathan* seem to have come into use only with the Messianic literature, and as parts of its symbolism. Both seem to have signified *a great beast*, and to have been applied to particular animals, as any writer might choose, according to his mystical intent. In *Job*, Behemoth may be rhinoceros, elephant or buffalo, but not hippopotamus, and Leviathan seems to be the crocodile, and symbol of Egypt, as it is in *Psalms 74, 12 to 15*, which, like *Isaiah 12*, is a reference to the Psalm of Moses in *Exod. 15*, so much used by Philo and Saint John. (See pages 268, and 274 to 280.) In *Psalms 74, 14* and *II Esdras vi. 51*, the leviathan might be the hippopotamus.

Etymologically, *leviathan* may be a variant of *elephant*, which itself is of uncertain origin. Or it might be the African Arabic word *lebia* (pronounced *levia*) which means *lion* or *lioness*, and is perhaps the root of the Latin *leo*. The *th* may be the common Shemitic feminine wordend. The final *n* may be the common Shemitic plural wordend.

THE BOOK OF JONAH

This book is simply an apocalypse, presenting, in figures, the items of the Hebrew Apocalyptic System in the usual sequence. We compare its elements with those of the System as shown on pages 70 to 72.

First. It shows God as a Ruler (*i, 1*), and Creator (*1, 9*).
Second. God's Word is uttered, and connected with human beings. (*i, 1, 2*)

Third. God's kingdom is the opposite of a bad human one. Nineveh here is the same symbolism that Babylon is in *Daniel*, *Isaiah*, and St. John's *Apocalypse*. (See pages 274, 288.)

Fourth. The fish is the symbol of Satan as a beast.

Fifth. All the men in the story are sinners. Jonah symbolizes human rebellion against God, and also is a symbol of Living Death (see pages 130, 131, 261), and of subjection to a beast. (See *Rev. xii, 4*.)

Sixth. False religion is symbolized by the heathen sailors, who deliver Jonah to the beast, and by the Ninevites, some of whom had a great philosophical religion, while many (120,000) were densely ignorant of moral and spiritual truth. (See *iii, 11*.)
Jonah is much like Balaam (see pages 263, 306, 308), like whom he utters a psalm of great excellence. This mentions *Vanities* (*ii, 8*), which is what Philo says Balaam symbolizes.

Seventh. The Messianic doctrines of "The System" are all strongly depicted in this book. The Word of God a second time (*iii, 2, 3*), and effectively, is on Earth. It follows three days of delay, and so makes just such a *half-seven* symbol as is common in *Daniel* and elsewhere. (See pages 70, 128, 129,

137, 150.) Its advent into Nineveh is made again a *half-seven* symbol by the mention of "Three days." It becomes in Nineveh "The Witness" and "The Advocate." (Chapter *iv*.)

In this connection, chapter *ii* is of extraordinary interest. As a prayer of praise it classes with those of *Daniel ix*, and *Enoch lxxxiv*. (See page 146.) As a poem it classes with *Psalms xxiii*, and complies with the same test of Messianism that is instituted on page 313. (See *ii*, 4, 7.) It is so like *Psalms xlii* that it seems like a part of the same composition; and, in *verse 3*, it quotes *verse 7* of that psalm. It classes with *Exod. xv*, and *Rev. xv, 3*, which, as studied on pages 273 to 278, are most important and fascinating biblical literature, which Philo illuminates.

The seclusion of the Word with Jonah, in the fish, seems to symbolize God's delay of salvation, which *Enoch lxxii* calls "Hiding The Son of Man," and which Jesus called "Hiding again the hidden treasure." (*Matt. xiii*.) (See pages 80, 173.)

Eighth. Jonah's prayer in *iv, 1 to 9* is the same figure as the prayers of the saints in Heaven in other apocalypses (see pages 78, 221), where it implies human immortality.

Ninth. *Jonah* depicts like all other apocalypses the character of God's kingdom. The Word is proclaimed. Repentance is demanded, and men repent. Wicked men glorify the real God of Heaven in Nineveh, as *Daniel* says Nebukadnezzar did in Babylon, with words rivaling the best heard in Jerusalem. (See *Dan. iii, 29; iv, 34, 37*.)

- Tenth. The sinners addressed are of various races, for Nineveh was metropolitan.
- Eleventh. Sin did not cease with the conversion of the few. God's forbearance is the same that Jesus figured in *Matt. xiii*, 30.
- Twelfth. The perishing of Jonah's gourd vine (*iv*, 6, 7) seems to be the same figure as the hewntree symbol in *Dan. iv*, and John the Baptist's figure in *Matt. iii*, 10, and Jude's figure (*verse 12*) of trees "Twice dead, plucked up by the roots." (See pages 129, 365.) It embodies the idea of a day of judgment. Jonah's prophecy of forty days' delay of judgment may be based on the common Hebrew system of symbolical numbers: for the number four would symbolize half-seven (see pages 70, 126, 129, 137, 150), and its multiplication by the highest digit (the symbol of extreme imperfection) might symbolize the Judgment Day as delayed, and sin not ceasing till that day. (Compare Philo on *seventy*, on page 67.)
- Thirteenth. The threats uttered by Jonah have for their base God's moral attitude towards sin and its punishment.
- Fourteenth. Jonah's psalm (*chapter ii*) is symbolical of the joy of saints in Heaven. In *ii*, 2 the words are like parts of *Enoch i*, *li*. (quoted on pages 79, 320) and suggest the doctrines of *Rev. xx*, 13. (See pages 314, 320.) The mentions of "The Temple" in *ii*, 4, 7, like those in other apocalyptic psalms mentioned on page 313, suggest *Rev. xi*, 1; *iii*, 12. (See page 250.) The resurrection is suggested by *ii*, 6 to 9; for Salvation is a word of great meaning.

The statement that Ninevites did not know their right hand from their left, may be illuminated by historical facts. Nineveh was in Missopotamia, a territory that had been the battle-ground of races, was the center of a large slave population, was identified neither with the East or the West, and never had any long abiding predominant race, nor a racial civilization or literature. It began to receive influences from Syria before the period of Persian supremacy; and this influence increased until after the conquests of Alexander The Great, when the Aramaic alphabet was taken up by India, and sent on to the races of northern and southern Asia.

From Syria to Nineveh two types of civilization, philosophy, and literature, contended, viz.: the Shemitic, which was mainly Hebrew, and the European of the Greeks and Romans. The Shemites wrote from right to left, and the Europeans wrote from left to right. "Right handed and left handed literature" was a good naming of all that a Syrian would value; and the people that knew neither, or could not choose between the two, was to a Syrian a pitiful or despised object, a proper object for the missionary to attack.

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